

and moost gratious Queene Marye, daughter but the moost victorious and mooste noble pronce, kinge Heary the bill, kynge of Engilande, Fraunce and

Ircland Thomas Payneil mytheth most prosperous helth and felicitie.

Ac,



Lethough our lautour chailte Jesus opothe afframe y the yoke and cares of mana sapn

tes to be swete, and easy to bee observed and boxne: pe. De many (most excellent Labre) bo at this present alow, or an emit glaying pe, howe manpe do admyt a afframe g contrary A.ii. and

and yet lay they not that it is for anye man or woman im= possible to lyue chast - to loue thepz enemies, to lyue lober. lye & Christianlye . D God. how is blury and Symony cloked - how is intemperate lyupnge bled and eltemed -Howe do men kepe the chas fitte of Matrimonyer How bomen pape buto God and his ministers there tytheswhat charitable dedes, what dolefull penaunce, yea, what muzder, adultery, and foznis cacion, what bybbynge, and wandering, clene contrary to doing p commandements were ved : for nowe to Lynke funder snoeuen is a virtue, to kepe a concubyne, isnot muche blamed, to leke bponraulkers and diviners ig

is comenly bled, to be proud, is accepted for clenlynes, to be auaritious, for prouidece, to be crafty and deceptful, fox policye, to spende and waste, for good felowtyp, to skoffe and iefte, for a poynt of civilis tie, to flatter, is taken fozin= tier loue and amitie. D lorde Hall these men come to the euerlaftynge beatitude- wal they le the kinge in his ellate and maiefter no verely. who then, He that lyneth inflipe, and speaketh the trueth: he that abhorreth to doiniuries conetoully, and remoneth as wave hys handes from apfa tes, he gloppeth his eares. leaft he heare the deceptefull oppression of the innocente bloude, and that mutteth his eyes, left be fe eugli: this man A,iii, Gall

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hal inhabit places, and fe the kynge in his glozious estate. Mhy do not men folowe the sayinges and wordes of the prophete: 19hye do they not enfue the doctrine of famous doctours and preachers. There was neuer moze sins cere and true preachynge. than is nowe of late, nor the worde of God more spoken of, theis in these oure dapes. 25ut so muche preachynge, & so lytie folowynge, so muche erhoztation to charite, and fo feable & weake love, so much perswasion to succoure and apde the pooze, and so greate ponertie, so much good coun sel aeuen to ensue bertu, and so litle apprehended & vsed, wasneuer sene. Why so-for sucry man (as now y worlde IS

is fashioned) be he never fo rude and bulearned, wyll be his owne doctour, his owne interpreter of scripture, and folowe his owne tente and o. pinion, his owne maner of li= upng and pleasure, cleane co: trary to all wyledome, realo. and good learning. The old aunciente fathers, and true interpreters of Gods holve worde, the masters of vertu= ous and godly conversation. are amonge many lytle oz no thing regarded. What were thep (fay thei) but men as we be- Truth it is : but pet farre more excellente both in lear= npnge and bertuous opera= tions that we be: bleffed mars ty28, holy confessors, the cho= fen feruauntes and vessels of God, the ensuers of his steps M.nui. and

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and statutes, the reprouers of byce, men of molte perfecte lpfe, & the fincere preachers and expounders of the word of God. for who is he living that (as foz an ensample) in subtilite of wyt, in profounde learnyng, in cleare Declaratis on of scripture, or in godly ex ample, that may be compared bnto S. Augustine - mbole workes are incomparable, & singuler in alkindes of good learninge: and to reduce ma from vice to vertue, from the actine, to the contemplatrue lyfe moft excellente. Dute of whole fermons, to admonif and revoke the people frome thepr dissolute and vitious lyunge, and to put them in remembraunce of theyz dues tye, and buthankefulnes to= mardes

wardes god: Thaue lelected and translated these twelve fermones, the whych in mine opinion and mynde, are molt worthy, and most necessarye to be knowen and had in mes morpe, but to be folowed. muche moze necestary. Deli= rynge your hyghnes thanks fully to accepte this my rude translation. Rude it is (Tcos feffe) and barbarous, because I woulde be playne buto the playne and timple people, the whiche thynge ( as I contecture) ignot far amis, not yet greatlye to be blamed.

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## Di a Chaisten name. And what he ought to do and obsierue that bereth a chais sten name, i. Ser.



Pray you my moste dearely and welbelosued brethren, that with all oure studye a

diligence, we call to our eremembraunce, why and wher fore we be named and called Christians, and why we bear the crosse of Christian our for heades. For truly we ought to know, that it is not sufficiente to recease the name of Christen men, excepte we do the workes of Christians. For what doth it anaple (saith the leade) to call me load, load pf

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pf pe fulfyll not my commaű= dementes-yf thou name thp felfea Christen fouldear, and continuallye doste blesse thy

self with the crosse of Christ. and after thyne habilitie and substaunce, doeste no almes dedes, noz regardeft not cha ritie, inflice, nozchastitie, thp christen name Wall nothpuge auaple the. The lygne and croffe of Christe, is a thyinge moste excellent, and therfore with this most epretious si= gnacle and feale, that thynge whiche is mooste pretious. ought to be fealed. Foz what Doth it anaple of profpte the, to make a feale of a rynge of golde, pfthou close putrified and rotten strawe therein.

D2 what doth it auauntage bs to weare, of to have the

crosse

crosse of Chaiste in oure fores beades and mouthes, and in wardly in our foules to hane and by de lynne - he that thin ketheuel, speaketh euel, and pf he that blesseth hymselfe, boy pot amende, his spnnes ace not, but rather augs int and increace. There be that when they goo aboute thefte, oz adultery, if they ftu ble neuer so lytle, they doe blesse the selves, but pet they staye not them selves frome theyz evelworkes and purs poles. Por the wretches per ceaue not gin so doyng, they do rather include the deupli then that they exclude hym. But he whiche throughe the appe of God Doth rejecte and repell all vitious and spnfull lyuynge: and structh bothe

to thynke byon that is good, fores and to do good, he doth well ni Oc and instelle blesse his mouth hane with the sygne and token of thin the crosse, a endeuereth hym and seife to do suche workes, as selfe. hall deserve and merite to nneg haue, and to receaue glyane aug= and token of the croffe. foz it rebe is wartten. The kingedome 1. Cor. 4 oute ofheauen is not in wordes. phú but in power, and good woz= Doe kes. And agayne, fayth with Iam. 2, they out good workes is dead in ome itselfe. Therefore leaste that Durs paraduenture we have not gper this Christen name to oure they ayde and amendment, but to eupli our btter damnation and de migi. Aruction: let bs (whiles that ethe we have remedy, and help in and oure owne handes) retourne nfull buto good workes, And to othe the to

the entent ye may (throughe the helpe of God) accomplib and doe those thinges, loke that there be peace and cons coide amonge you: and that pe reduce and bapage those that are at stryfe and debate, to peace and bnitie. Auoyde and flye allielynges. Exchue periury as perpetuall a mozs tal death. And aboue althin? ges loke that after youre has bilitie (as is afozeland) pe er: hibit a gene your charitie to the pooze and nedy :and that pe offer by your oblations to be consecrated bpon the aulter. Loke that pecanne sape poure beleife, and the loades prayer, and that pe teache your chyldzen the same. for I maruell very muche, howe they dare be so bolde, as once ughe to name them felues christis nplish ang, that do dissemble to fage loke a fewe verles onely of theyz cons crede, 02 of the lozdes praier. that Likewise pethal buderstäd, those that for those chyldren the bate, which ye do Christen, ye are loyde as cuerties buto God: and cchue therefoze be cyzcumspecte to moz-correcte and chasten aswell thin those whiche ye do Christen, rehas as your owne naturall chyl= pe er = die, that they may live chast= tie to ly, loberly, and untly. And be othat ware that your lyfe be suche insto that your chyldzen (pf thep e aul wyll folow you) burne not in e laye the eternal fier, but that they ordes may approche and comewith eache pou to the perpetuall bipffe e. for of heaven. Take pou heede howe that doe here, & indge mens once causes, that re judge rightes

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oufly,

Da. 14 oully, and that petakeno gif Exod.23 tes of the pooze. Foz gyftes

Doe blynde wyle mens har: tes, and do chaunge a alter the wordes of the prudent & wyle lest peraduenture, whi les pe get and heape bpmonye, pe lefe pour foules. foz no man can gette bnlawfull gayne without lawful payne and dammage, for whereis luker, there is loffe, luker in the chefte, and dammage in eolcience. Let noman dzinke to be dzoncken , noz compell anye other at his table to Dzinke moze than nedeth, left that throughe ebriette & dros kennes, he lefe both his own foule, and the pasallo. Loke that pe come together to the

churche vpon the lunday, foz pf the wzetched Jewes doe

kepe

lo gif pftes har: alter ent & , whi omo= . foz wfull ayne ereis er in ge in unke npell le to h.lest Dzos own Loke o the p,foz soo s kepe

kepe and lanctifue they? labs both day, with such devotion as on that day, they wyll doe no earthly worke at all:how muche moze hulde we chais ften men on the funday, gene apply our mindes to Gods service, a to come to p church for the falute & faluation of our owne foules. And when pe come together, prave for the remission of your sinnes. Make no stryfe there, noz no Debate, for who to commyng to the church, doth so, be thos rowe debate, doth wounde & hurte hym felfe there, where he myght haue healed, & hols pen him felfe by prayer. And beyng in the church, beware and loke that pe braule not. but that ye paciently do lifte and take good hede to youre 23. divine

piume lerupce. for he g doth ianale or bable in the church. Mall geue an acountes and rebenginge, alwell for other, as forhim selfe, because he wolde nether here Goddes worde, nor pet luffer other mento herethe same. Loke that ye truly pay your tithes to the churche. And lethym that was proude, ware hum ble, that was lecherous, was chast, that was wont to stele. oz to inuade other mens goo des, geue his charitie to the pooze. Let hym that hathe bene enuious, be beneuolent and gentle, a that hath done iniurie, be readie and qupcke to alke forgevenes: and that he to who iniur ye was done onto, be prefte and readpe to forgeue, As ofte as any infire mitie oth ech. and her. s he deg ther oke hes gym nun war tele. αοο the athe olent done lycke that Done peto infire mitie

mitie oz lickeneg doth chauce amonge you, let hym that is diseased recease the holy comunion of the verye bodye and bloude of Christ, and afs terwardes be aneled, that scripture may be fulfylled in inhym, layinge: pfanyeman be lycke, let the preift be fente Jam, f. for to anount hym, & to pray ouer hym, and the prayer of farth hal faue the fycke, and God hall rayle hym bp, and yf he be in synne, they wall be fozgeuen hym. Take heede, and marke nowe good bres thren, that he, the whiche in his lycknes wyll refort buto the churche, may obtayn bos dely health, and receaue the forgenenes of synnes. Seynge then that double good= negand benefite may be foud 23,11 ana

and obtained in the churche? Den,18, why do these wzetches laboz by inchaunters, by fountays nes, by trees, by divilid phis laters, be caracters, by dyuis nerg, and fothlayers, to in-Duce muche milcheife among the people - But as I have sayde buto you before, looke that re do admonph a warn pour chridzen, and all youre housholde to live chastly, and ryghteously, prouokynge & Aurrynge them to good woz kes, not only by wordes, but by your godly and good era= ple. But principally wherfo: ener yebe, whether ye be at home, oz in your tourneye, oz at the table, or amonge com= pany, take hede ye speake no fylthre, no luxurious, nor no lyghte wordes: but that re admo=

admonyth your neighbours, and kynlfolke, continually to endeuer the felues to speake the thrnge that is good and honest, lest that throughe Des traction, ozdaunspnge bpon the boly dayes, oz by babling and recitinge of luxurious & fylthre communication, they with they tounges (where= with they hulde laude and honour God) do wound and hurte the selues. For pf these wzetched and miserable per= sons, which are not achamed to daunce befoze p churches of holy laintes, come thether good chailtians, they depart from thence as infideles, for this ble and custome of daun spinge doth yet remapne of the observaunces, and inside litie of the gentyles. And pos 2B, iii. Der

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der with poure selves what maner a christiane that he is. the whiche comminge to the churche to praye, and forgets tynge the same, is not alpamed to speakethe facrilegius wordes of paganes. Confis der my dearely beloued bres thren, whether it be fempnge oz convenient, that such lux= urious and lyghte wordes, & very poplen of & deupl, wuld procede or come forth of chai ften mens mouthes, into the whiche the lacramente of the very body and bloud of chails doth enter and is recepued. Cobi. 4. And aboue all thynges, take hede that ye doe buto other.

hede that ye doe but oother, math. 7. as ye wold be done but cand that ye woulde other menne should not do but you, that ye do it not but o theym, the

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whiche thyinge yf ye woulde truely & farthfullpe observe and fulfpil: pe thuide easelye delyver your foules from all linne:for he that hath no ler= nyngeat all, and hath these two fentences in mynde and memorye, maye by Goddes helpe and grace, in dede fulfyll them. And notwithstan= dynge, I doe beleue that the aforelayde euell and nough= ty custome, procedying of the observaunces of paganes, be throughmy wordes, a gods inspiration, cleane auopded: pet pfpeknoweany that obferue and kepe that most abe hominable fylthynes of the fawne, and gharte, loke that pe so chasten, and so correcte them, that they may repente theim that ever they commit ted

ted suche a sacrilegius, and fo abhominable a dede. And vf ve know anye luche as doe crye out, yf the moone at any feafon, through anye eclypte Doth ware obscure and dark: warne them therof, and thew them, that they fynne and offende grenoully, pf they doe truste, that throughe they? clamours alacrilegius bold= nes, they maye defend them felues from the Moone (the whiche by Gods commauns Dement and ordinauce at certagne and appoputed tymes dothware darke) or from as ny other forcerpe or wptches crafte. And pf pe fee oz per= ceaue any that offer by they? bowes buto trees, or buto any foutagnes, or that hange aboute them or any of theyes anye , and And g doe tanv ipple dark: Wew nd of= p doe thevz bold= them e (the nauns at cers tymes omas ptche= 2 per= thepz 2 bnto hange theyrs ange

any diabolicall philaters. 02 caracters, herbes or the joyle of anyeherbe, or that (as I have lapde ) do leeke bypon fothlayers, diviners:02 in= chaunters: correcte them harpelye, and lay buto them that al that so doe, do lose the facrament of baptylme. And inalmuche as we have harde lay, that Sathan hath lo de= cepued both men and wome. that they wyll not worke be pon the thur daye : I protelt both before God, and his ho= ly aungels, that excepte they which observe those thinges amende and redeme such sa= crilege with longe and Garp pennaunce, that they Mall be dampned fozeuer . Poz 3 doubte not but fluche wet= ches, the which as in the hos nour

noure of Jupiter, wyll not worke boon the thurldayes. wylnot be ashamed at al, noz yet fear to worke and labour bponthe funday. And there fore take hede, that re earnes fly do chasten as many as pe knowe that doe lo . And pt they wyll not amende, suffer themnother to speake, nor to eate, noz pet once to dzyncke in your copany. And pf they be belonginge buto you, oz of your familie, skozge theim that they at the leaste, which remember not they? soules health, maye feare the punys Amet of their bodies. 3 (my Deare brethzen) remembring your manifolde perilles and daungers, do thus tenderly warne and admonife you, pf pe then wyllyngelye do her: ken

ken buto me, ye thall come to perpetuall to ye and lyfe ener lastyng, the which he bouch fafe to graunt you, that with the father and the holy goste both line eternally. So beit.

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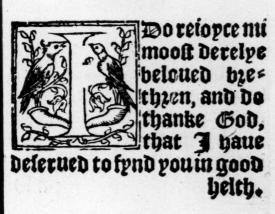
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Cofa Christen name, and saise that a Christian shulde often tymes thynke, whye he is named a Christen man, and why he beareth the crosse of Christ in his forehead.

Ser. ii.



helth. And truly my brethre. a father both ryghteously, & not without a great cause re ioyce, as ofte as he doth fynd hyschyldzen healthfull in bo dy, and denout in the feare of God. And inalmuche as the goodnes of God hath graun ted me double gladnes, als well of pourcs, as of myne owne health: I must now o= pen and declarebuto you the thynge whiche pertayneth, and is for the brilitie a helth of your foules. It is very ne cessary dere brethren, that to all our intention and mynde. we hould studge to enquyie and understande, where and wherefore we be Christians, and why we beare the crosse of Chapfte in oure fozeheads des. Ye muste buderstande and

and perceaue good brethren. that we are not made Chais stiang to be carefull for thes lyfe-foz (as fayth gapostle) 1.coz. 15 pfwe in this lyfe onelye doe beleue and trust in god, then are we of all other the moste wzetched and miserable. foz he that doeth thynke oneige bppon this lyfe, is compared and likened buto a beatt. foz what other thrnge doe beas stes care for, but onelye to eate, to dzincke, to slepe, and to lyue voluptuouslye - And euen suche are all they that thynke moore bppon theyr bodyes, then uppon theyze foules: that love glottonpe and lecherye, more then iu-Apre oz chastitie. Therefore my dearelye beloued, pe muste buderstand, and know

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that we are made christians. to thynke continually bypon the eternali world, a reward that is to come : and to labor moze for the soule, then for \$ bodge. Dur fleche Mal continue but for afewe peares in this worlde: but oure foules (pf we ipue and do well) thall inherite heaven wout ende. But of we do eupli workes. (that God fozbyd)'and labox moze for bodelye pleasure. then for the helth or caluatis on of oure foules. I feare me that when good men chall be recepted with the aungelies buto eternall lyfe, that we (that god forbyd) halbe cafte beading into belfper. Good brethren, it is not ynoughe that we have recepued a chai sten name, excepte that ther= with

ans. noge oard abox for g onti= gin ules mail ndekes. aboz lure. uati= e me all be elleg t me calte dood uahe ch2t ther= with

with, we do good chailtemes workes. To hymitis ryabt profitable to be called a chris stiane, that loueth chastitie, that exchueth ebriete, that abhorreth pride, and that as bery poilon doth reject enui. De is a righte good Christen man, that sealeth not, that beareth no falle witnes, that lyethnot, that bleth no periury, that committeth no ad= ultery, that both frequente the churche, that doeth not taste of his fruytes, butyll he fyzlt have offered part of the unto God, that doth pay his tythes pearelye, to be defiris buted amonge the nedy, that doth love his curate, and hos noureth preistes, that loueth euery man as hym felfe, and hatethno man. Uerelye he is not

not onely a chaiften man that both feare and excheme as the fwearde of Satan Deceit full werghtes a double meas fures, but chaift him felf doth also dwell in hym . He is a good christiane, that coming to the churche, both exhibite and offereth bphis offering and that after his pollibilitie and substaunce, doth geue a peny, or a morfell of bread to fome pooze man: that receis ueth the poze into his house: that walketh the poze mens fete:that doth not only make no debate, but reduceth such as are at discorde and stryle, to bnitie and concorde: that doth thew reverence, and the loue of bufapued charitie bu to his frendes a elders: that doth lyue chaft, and admonis Geth that de as Deceit mea= doth e is a mina hibite erina bilitie geue a ead to recei= jouse: mens make h fuch strpfe. : that Heth

nitheth his chyldren, and his neighboures with word and Dede in sobriete and chastite. Beis a good Christen man. that as ofte as the holpe and Colemne feaftes drawe nere, Doth certagne dages befoze, abstarne and keepe chastitie with his wyfe, that the moze conveniently, a with a moze lincere and fure conscience, a chafte body, and a clean hart, he may come buto the Loz= des borde and table. And he lykewyle that can the loades praier, and his crede by rote. athat faythfully both teache his chylozen the same. Row good brethren pe haue herde nd the who be good chairtians, and tie bu therefore let bs with Gods s: that arde and helpe, do the beste moni= we can or may, that this chris sten

sten name be not wronafully and baynelye in bs, and that Christes lacramentes luffer no iniury in bs:but in hearte let by continually thinke by= vongood Chaisten workes. and in dede fulfyll them. for Iprage you, what maner a Chailtian cal pe him, & scarces ly commeth once to the chur= che, and pet when he cometh, doth not stande by to praye for his linnes and mildedes. but to prate & bable, to cause Atryfe and debate, or elles to Dzynke (if he may fynd a cons uenient place) tyll be bomit agayne. Fafter that he hath well dzoncken, ryfeth bp like a madde man, to leape and daunce, and to spnge luxus rious and fylthre fonges of loue, Suche a one doeth not feare

feare nother to deale, not pet to commit adulterpe, to geue falle wytnes, to curle, noz pet to commit periury. But whe ther they be menoz women that exercise and doe suche bngodly workes, theinether recease the name of a Christi an, noz yet the facramente of baptplme, to they ayde and consolation, but to they zind = gement and damnatio. And without they repente theym and doe penaunce, they hall perphefozeuer. Rowgood brethren I have opened bn= to you, who be good, and who be eurl Christians. And therfore folow those that re fe and perceaue to be good : & chasten, chyde, and correcte those ye know to be nought, g through your ownebtilite, C.ii. and

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and there amendemente, pe may have and optayne doble rewarde. for they that are good, chafte, fober, huble, and gentle, wyll by the grace of God, continue in they2 good and godly workes: and the myllyuers quickelye oz euer they departe from hense, as mend them felues: for pf thep die without repentance, thep Chall not come to iope, but to perpetualland euerlastynge death, from the whiche God bouchelase to delpuer bs. Sobeit.

Der.46. Manner of fastynge in Lent. iii. Ser. , pe oble are and e of ood the uer thep tro

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esteme a suppose y whose tyme of oure tyse, to be a place to ever-

cife vertue in and with al ber tue to Arpue to come to the celestiall rewarde. But that must and oughte most specis ally to be done and fulfilled in this holy tyme and dayes of Lent, the whiche dayes be. png halowed with abilinece and fallyng, do adde fo much to the bertue of ploule, how muche they diminishe of the boluptuous pleasure of the body. This is alawfull num ber of falling dayes, the whis che are celebrated in holpers amples . Morles when he Coulde recease the lawe of C.iii.

Bod did fall forty dayes and forty nightes without other meate of daynche: by fuch ab= flinence and fastyng, he was prepared and orderned to re ceaue the wyll and the com maundementes of God. Hes lias after he had falted fortye dayes, was translated and ca ried out of the world in a cha ret'offire to the hieft place of heave. Our load and fautour through fallinge of. rl. Dayes Did triumphe, and ouercame the temptations of the deuil and as victorious came to \$ predication and declaration ofthe gospell. And we in like mauer oughte to falle, and to observe these dapes, the whis che we do reade to be confes crated and halowed by luche examples. Let by therefore confe= and ther hab= was tore om= He= 2tye ibca acha ce of loug aves anne eutl tos tion like 10 to whis mlea uche fors mse=

confecrate and honour thefe dayes with al alacrite & toys fulnes of heart and minde, & prefer them about al wordly bankets, and bodely debate. For in these dayes we are most kindled and inslamed to fulfil the wil and the comaun dements of god, for through abilinence the pleasure of the body is much swaged and de bated. Truly the pure minde doth then make most haste to God, and to do and fulfil hyg commaundementes, when it is not mistempered wyth surfettynge, noz wyth the facietie of meates and dipn= kes. Where of oure Sauis oure in hys Gospell dothe lape. Take hede to poure felues, leste poure heartes be onercomme with surfets. C.IIII, with

with deonckennes, and with Luk.21. worldelye cares and cogitati ong: lefte that sodayne daye come on you bnwares: for it thall come as a mare byon y bniuerfall worlde, and no ma hall scapeit. Also this great btilitie and profpt is in these hungery and fastinge dayes, for through suche abstinence, and abstayninge from lawful thringes, we are monified & muche exhorted to abstance frothat, which is bulawfull. me abstagne fromflethe, the whiche boon other dayes we may ble lawfully. We abstain from wyne, the whiche we mare ble moderatelye. Let bs therfore which doerchue and an opde the thynge that is lawfull, five and aboue all thynges anorde frnne, that can

vith itati dape ioz it on ğ o mã reat these meg. ence. wful ed æ apne ofull. , the swe Clain e we Let chue that ueall that can

can never be well and lawful lpe bled. And if we intende & purpole to fast from meat, let bs aboue all thinges fast and abstanne fro fynne. for what doth it anaple by to abstayn. or to boyd the body of meat, if we replenify the foule with byce and fynne. What doeth it profytte the to be pale and manne with fastynge, if thou be blowen and pufte by with hatred and enuy-10 hat doth it anaple by to abstaine from wyne, pf we be droncken and full of the poylen of anger. Mohat auauntageth it the to abstagne from flett ozderned to be eaten, pf thou backbyte and speake malitiously of thy nevalbour-what dothit as uaple bs to abliance frome those thynges whiche are at some

Cometimes lawefull, if we do those thinges, which are neuer la wfull- Therfore let bs (as Thane layd) fall and ab-Rayne from meat, but muche moze fro bice, that we maye be replenished with the abun dance of good a holy converlation, and in time to come de feruea merite through gods grace and fauoz, to be fatiffis ed with the reward of good workes. for they (as we do read in the gospel) are blessed that huger and thirst iustice, for thep Walbe latissied . In truethwe oughte to choose thys copensation, that is to gene a to distribute such mea tes as we do abstanne fro, to thepoore a neadye. For it is witten: Bieffed be they that are content to luffer, that in mother

edo nes tbs abs uche lave bun uer= ede goog :iffi= DOO edo Med dice. In oose gto mea o, to it ig that atin ther

another place they may be re freched. For that gyft is acces ptable buto God, when the neadyeis fed and refreshed. when the bare is clothed. when anger is not perfour? med noz finisped, whe gtime of anger is not kept, and whe euil is not done foz euil. Dur fallinges are then thankeful and acceptable unto God. when we do refreshe and cofort those that faste for verye nede anecesite: for then we hal heare this sentence: Te= rely I lay buto you, inalmus theas ye have bone it buto one of g least of these, ye have done it to me. O the great be nignitie and goodnes of god. the which to represe and als swage the couetousnesse of man, laith, g whatloeuer is geuen genen to the least poore man that is, is genen but o him selfe. The goodnes of God graunte you mp brethren, that ye may so serve a please hym with your abstinence, al mes dedes, a good workes, that he, the whiche doth spue eternalize, maye brynge you to the eternaliand true lyfe, So be it.

Ser.62.

Offastynge in Lent, and almes dedes. ini. Ser.



Playe pou, A in lyke maner admonythe pou my dere hybeloued bre thren, guone

of you do presume to dync in this

man this lawfull and moffe holpe him tyme of Lent, except it be b: God pon the fundage, or that par= hien, aduenture pe be in luche care please and weakenesse, that your in ice, al firm tie and ficknes doth not thes, luffer you to falt. for why, to lyne falt bppon other dapes, is oe routher a remedre, oz elles a res lyfe, warde: but not to abstaine in lent, ig lynne. He that at any other tyme doeth faste, chall have pardon and remission, nt, but he that doth not fast and abstayne in Lente, shall fele papne. And yet let hym, that ou, athrough feblenes cannot fall

Dere and other (if there be any mo ed bre Diseased than hym selfe) that none they maye eate it together.

nance prepare somewhat as secret. nythe re as maye be, for hym felfe

pnc in 28ut he chall invite noz call this

none

none such to his repast a dina ner, that may fall: for if he do both god and man hal eafely percease, that his infirmitie is not the cause that he fafeth not, but that throughe aluttony he wil not fast. Let him g can not falt, be content, Reate higmeate with fozow = fulnes, that he when other men do abltepne and falt, ab stapneth not . Let him cause the thynge that thalbe necels lary for the licke, to be lecret= ly prepared for him felfe and some other. Fozit besemeth himnot to call any whole ma buto his table, lefte that he, through other mes gluttony, encrease and augmente hys owne spnne. And get fozalmuche as he falleth not, hys charitie and almose ought to be sdin be the moze larger to the he do pooze, to to redeme those sins eafely nes by almose dedes, the whi emitie the he coulde not cure noz he faspeale, by abstinence and fas oughe lynge. It is my good bres . Let threna very good and a pro= ntent, titable thyng to fast, but pet 020w nuch better to geue almose. other Y faman may or can do both. it, ab they are two good thinges: cause but if he can not, better it is necelsto geue almose. Yf thou be ecret not able to fast, almose dedes fe and withoute fasting thalbe suffis emethicient:but to fall without dos ole maying of charitable and almofe pathe Dedes, is not sufficiente. ttony Therfoze yf a manne can not te hystaft, almose wythoute fasting fozal is good:but yfa manne may t, hystatte, and also do hys almose. ght to they are two good thynges. but be

but to falte without doping of almes, is nother good, noz profitable, except a manne be to very nedy and poore, that he have nothinge at all to geve, and then the good will of him that hath nothing to geve, is sufficiente. For it is written, Glorge to God an higher and neace he on the

\*ube.z. hyghe, and peace be on the earth to those that be well wil lynge. But who can excuse hym, when the lozd hath pro Mat. 10 mysed to geue by a rewarde

for a cuppe of colde water.

And why both he say of cold water. leaste paraduenture some poore man wold excuse him selfe by penury and lack of woode, and saye that he hath nother pottenor panne to warme any water with al.

I mally my dearelye beloued

brethren, the lorde doth loer ong of bozte, and so admonify by by , 1102 the holy prophet to do aimes ne be dedes, that there is in a mas that ner no man lo poze and nedp. all to that can excuse hymselfe. He wyll fapth thus, This is the faste nato (fayth the Lord) that I have Efay, 58 zitis chosen, breake thy breade to od an hpm that is an hungred. He n the fayth not, geue hyma whole el wil loafe, for perchaunce the pore rcuse man hath it not to geue, but th p20 he fayth, breake it, that is to parde saye, of thoube so nedpe and terpoze, § thou halt but one lofe of cold of bread, pet breake of a pece nture therof, a genett to the pooze. excuse Also he sayth, leade the poze @fay. 53 d lack må that is without lodging, jat he home to thy house. Aowe pf panne a man be so pooze and nedpe. ithal.

that he have not where with

en D.

eloued

bres

bedde in some corner of hys house. Diny deare brethren, what hai we lay to these thu ges, or what excuse thall we make, that have great a wide honses, and yet scarcely bou chesafe at any time to receas ue the pooze pilgrim beynge ignozaunt, peanot beleupng that chapfte (as he doth sape) is receased in his pilarimes. math-25, I was altraunger, and pere ceaued me, and malmuche as pehaue done it bnto one of the lest of these, pe have done it butome. Itis tedious and laboziouse buto bs, to receaue Christ in poore and nea dyemenne, into oure couns trepe, but I feare me he will requite bs, anot receave bg into

al to fede the pooze, pet at lest wife lette him prepare him a

at lest im a f hys hzen, thus il we wide p bou :ecea: pnge upng sape) imes. pere cheas ne of e Done gand to rea id nea couns lliw 9 ue bg into

into his beauenly kingdom. We despile him here in thys world, I feare me he wil delpile bs in heaue. As he hi felf doth fave, I was a hungred. and pe gaue me no meate, I @fay. 58 was a fraunger, and pe dyd not receave me. Inalmuche then as re did it not to one of @3cc. 18 the lefte of thele, ye did it not tome. But I befeche GDD mi good brethre, that he may remoue from vs, the thynge that doth enfue and folowe: for afterwardes he layeth: Bette pe from me ye wicked & Daned persons into y eter: matth, 25 nall a euerlafting fire, & whis che is prepared for lata a his angels. Therfore my brethre let us not heare thefe things Hightly, oz to our bodely ears only, but faithfully hearing it D.u.

let by so teache it with word a dede, that other men mape bnderftande it, a accomplyth the same. Our Lorde Chaill Jelu grauntingeit, the whi che lineth and reigneth with the father and the holy god. Sobe it.

Ber.66.

Of confession and pes v. Ser. naunce.



Dlyscripture both often times exhorte bs to flye to the remedye, and me decine

of confessió: not that because that God hath ange nede of oure confession, bnto whome all that we thynke, speake, oz do, is cleare and at hand : but because

word nape plyw Chailt whi= with goft.

Des

pture ten tis choate ctaule

because we can not be others wife faued, except & we being penitent, do penitentlye cons fesse, that we negligentlye haue comitted. Sathan hal not accuse him agayne at Do= mes daye, that doth heare of his linfull dedes, and ungod= ly life, accuse him felfe: so that be be confest, and pententlye Doth leaue and forfake them. a renueth them not agapne. Confeste your linnes (layeth S. James) one to another, Jacob. 5 and praye one for another, & lye to pe map be laued. And the 3 - thom. 19 nedye, postie Paule fayeth, Confesti decine on with the mouth is to our ecaule faluation . And Salomon iede of layeth thus of the confession ohome of finnes: he that doth hade ake, or and cloke his finnes thall fost id :but rowe: but he that doth con: Poulis D.iy. feste

feffe his fautes, and for laketh them, hal obtanne mercy. It is aryght good medecine of: faluation, not to renewe our olde mildedes, not to refret : the charres of our old wouns: des. for Sistohn fayeth : pf we confeste oure synnes. God: is farthful and tult to forgeue bs, and to clenfe bs from all iniquitie. Danid laveth lykes wife, I fayd that I wold cons 19fai, 31 fesse mine iniquitie and bus rightewelnelfe agapulte mp felfe, and thou dioffe remitte: the wyckeduelle of my linner Lette the linner confesse hrs finnes whilefte he lyueth, foz Eccle. 17 hereafter is no fruyteful cons festion, nor no penaunce that hall profete to faluation. Se nome is the time of healthe. a.cot.6, nowe is the acceptable time, nowe

eth .3t e of our: rew: : zunu : pf 50D reue rall: pkes cous bus mp nitte nne hrs o, foz coms that .De Athe. time, awor

nowe is the tyme of remissis on, for those that are penis tente. for why - after death hallbe the tyme of punylikes mente for those that were nes aligente to confesse them of they iniquities. All wycked and sinnefull personnes have bitter penaunce in payne and tozmente:but pet it doth pzo= fyte them nothynge buto remission, for theyr conscience doth wayinge them to the encrease and augmentation of the paine that they do luffre. They myghte by confession have escaped the bitternes of they tormentes and payne, but they did not regarde it. And therfore as they are out wardly troubled with fire, lo they are inwardly bered to b remozle of consciece. How ca D.in. afurs

which the pacient is allamed to hewe - God Doth Defire our confession, that there by he might haue a ful and a per fect knowledge of our mifde des. He that is afhamed to d sclose and to confesse his sinnes, hall have God both his iudge, and his punicher. 3 man hal do best to indge him felfe in this worlde, lefte that God here after indge him to perpetual payne and tozmet. Euery sinful man oughte to have double sozowe in per naunce:firste, that through his negligece he did nogood and agayne, that throughe a certapne boldnes he commit ted & thing whiche was enil. That he wuld not have done he did, ag he fould have done be

furgion heale the wound, the

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d, the be bid not. Confession both amed fustitie, confession doth geue Confessi petire remission of tinne. Alhope of re by forgeuenes doth reft in conaper fellion, confessionigawozke milde of mercy, the verye health of o to di those that besicke, and wyth is fin-penaunce our only helpe and th his comfort, whose laude a praise her. A the Lord Doth Declare in the matt.4. re him golpel, laying: Do penannce, te that for why-the kingdom of god gim to both drawenyghe. And S. matth.3. amet. John the baptiste doth sape: hte to Do re worthy workes of pein pesnaunce. Worthye workes of oughe penaunce are, to bewarte the ogood finnes that are palt, and to re ughe anewe them no moze. As it is eccle. 5. ommitweitten loke thou adde, noz s euil heape not sinne to sinne. And redon**t**our Lorde by the Prophete e done Claias doth lage: Washe ye Clay. 1. be and

and be cleane. De is washed a cleane, that doth bewarle & is palt, a approcheth no more buto them. He is walked & not cleane, that doth lamente his mistedes, and afterward renueth that he lameted. Of thefe menne S. Beter Doth e,Pet,2, speake most terribly sayinge: eat.21, A dogge returning to his bo mite. Omy child (farth holy (cripture) halt thou comitted sinne, do no moze so, but prap that the olde may be forgeue thee. True penaunce is not indged by the nuber of years. but by the bitternes and heas

but by the ditternes and heas match. 26 uines of the minde. S. Peter by and by obtayned of God the forgevenes of his finnes, because he lamented most bitsterlye that he had theyse desnied him. And notwithstans dinge

Med bing a mans penaunce be but: pleg Host, vet if it be done with o moze inward bitternes of smind. Ded & bod the righteous indge, cos iente idering the lecretnes of mas ward hearte, will not despise it. foz de Df god both not somuch require Doth the continuaunce of time, as inge: he doeth ponder the will and isvo the lincere minde of him that: holy repenteth a doeth penaunce. utted for he that with al his beart. pray a mind doth trust in Christe, geué althoughe he depart and des snot with much sinne yethis faith ears, hall lyne for ener, as GOD n his holpe Gospell Doeth Joan, 13 hea: Deter lape, I am the resurrection God on and lyfe, whosoever bes nnes. leuethon me, thoughe he st bit= were deade, yet shall he se des que, and wholoeuer lyueth hstan\* and: dinge

and beleveth on me, that new uer dye. He doth speake of he doth speake of he death of the soule, the which that happen and chaunce but to man, through the infirmities and fraylenes of synne. God of his nature is merciful, and ready to save althose by mercye, the whiche he can not fynde to save by suffice.

houlde be laued, and that no man hould perifie, laying by the Prophet that whan loes

him selfe, that he shall lyue, a not dye. And not withstand dynge we are all wicked synance, let be not downe, but that throughe the mercye of

God, we had obtaine the remillion of all our iniquities a funcs. nal ness dinness. The mercye of God ke of hoth helpe and succour those which that in this world be penitet to the firmist in the world that is to come. (where enery man shall generate an accoures of his owne work those kes) doth not prenaple. Peshe can naunce must be done in the worlde, for after our death is a mone amendement.

ansoes Of auriculare confession. Der, 30



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Enarewonte to lave moste dearlye belos ued brethren, that Godkno weth al thins

he re-ges, and that with god there ties as nether time past, not tyme bedis.

to

to come, for he fepth al thin and pondereth all thinge, thinges are bare & open b togod: why will God the (larether) that we hould c felle our linnes to man-we

it not better not to manifel and disclose suche enil dede then to open them abroade for who is he that wold gla lpe lape, I have trespassed boue all other. And if I thul thewe al thinge buto mann I buld be estemed the worl of al other, a many through mine example wold do muc euil. Why bould a man the cofesse him self to any other D thouman, doeste thouno know that we are al linners. for if we fay, that we be with 1.308.1, out spine, we deceaue our **selues**  al thin selves, and the trueth is not inge, a in vs. we do all sinne, we are pen be all borne in sinne, we are all od the drowned in synne, yea a the ould cithylde to, whyche is but one 306,153 n-wer daye olde. Wherfoze then do fanifen we feare to be confessed. Ind l dedes pet we muste nedes be confes broade fed buto God, for he is good Plat,9% old glatand gratious, and bys mercy affed a endureth for ener. Bod wold I hul that we hould be confest, noz manne that neyther, because he kno. e worl weth not oure mileddes and zough fawtes, but because the deuill o muc hould heare and knowe that in ther we are confessed, and sozpe other fozoure iniquities. for after joung that we have once wept, and nners, be truely confessed: he hathe e with not where with all, he mays te our anye more accuse bs. Marké [elues

Marche and fee then good bzethzen, Sathan wold that we Boulde kepe scilence and holde oure peace. And God woulde we hould be confest, buto whome boulde we for neste obepe - Uerelye bnto God, the whiche doth euers moze commaunde that good is. Pozitis not lufficiente, p we abstance from euil, except we do lozowfully confesse the euil that we have done. Poz it is not proughe to be confest to God only, but in lyke maner me mult confesse oure fynnes and trespasses to ma. Therfore thou halt not lynger to confesse thp selfe, and returne bnto 600. Por thou halte not differ it from time to time. for why + the anger of God hal come fodes ly and

ly and destroy thee. Omy bre thren that have flepte byther to, awake and retourne buto pour Lorde GDD wythall Ecele, 5; your heartes, wyth fattynge. wepynge, and waying. And inalmuch as he lepth within all your heartes, the Pzophet doth teache vs, that the fon: Iohel,2, tayne of penaunce is in the hearte, and that wepynge is referde buto the epe, fobbing bnto the mouth, and fallinge buto the whole body. D man linger not to returne agapne bnto the Lorde thy God, er = amen thy conscience. Loke b ponthe fecretes of thy heart, and confider of euer thou go to confession, that the hearte hath fpuned, defiring and co. uetynge the thyng that was naughtes, thy eyes in behol= C.i. dyna

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pet peradueture in will. Who can excule him felfer our fete allo are very quicke & spedye to cuill. Therfore as pe have geuen pour membres feruaas testo buclennes and iniquis tie, from iniquitie to iniquite, Roma. 6 euen so nowe gene pour mem bers feruauntes butorighte wesnes, that pe may be sancti fied. And first let the heart be penitente and fozowfull foz all suche bugodire thruges. as it hathat any tyme thous ght bpon og delired, lette the eye wepe, lette the mouthe praye continually e, lette the

eare

depinge of vanities, the mouth be speakinge that was falle, the eares through hearinge of ires, the handes with smiting and committinge of murder, if not in very dede

eare heare the worde of God? let the handes geue and be do inge of charitable and almose dedes, receaue the pooze pilgrime, fede the lycke and hon gry, and cloth the naked, lette poure fete be gopnge to the churche, a your knees labour to bowe downe buto God, foz as there was no member but that through synne bath displeased God, so let there be no member without lufferaunce of semblable and lyke payne. for God hathe geuen bs oure members to feruehim withat and not to ferue the worlde. 2but alas my brethren, the cis tezens of heaven, and Gods familiare frendes, are made the servauntes of the worlde, embraspng Aleaning a great deal moze to earthly thinges Œ.II. them

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then to eternal, to they own fubstaunce, then to them sels ues. But good brethren, pe would not do lo for why? the time is at hande, and it doeth threten vs. Rple ve up ther= pfal, 126 fore that do eate the bread of heavines. Let be halte be to the churche, and with forows full teares confesse oure spn= nes. But first this ozder must te take and kept. We (oz euer we go to cofession) must think bpon our linnes and trespals les, and in opening of them, lo confesse to god, and to his mis nister the prieste the maner & circumstaunces of them, that we maye departe from they? fete not burdened, but exone rated a lightened. And good bzethzen, looke pe pzolongue not the time, to confesse your linnes

sinnes, for he that boeth prolongue or proceatinate the time buto the last day of lent. or of his life to cofesse his mildedes, he geneth good enidence, that he doth it not wils lynglye, noz gratiouslye, noz with a pure heart, but against his will. Marke and consider howe suche constrapned and bnwyllynge feruice doth ples afeether god or mã. And ther forelet us not delape fro daye to dape to confesse and to ope the fecretes of our e heartes: for God hath promifed fazgevenes to thole that are pe= nitent, and not to those that Delaye theps confession or penaunce-butil to mozowe: ther fore let vs not prolonge nor Delaye oure confession. But per when thou man or woma goed Œ.III.

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goeste to confession, loke thou laughe not, noz that thoube gorgeousipe nor wel apparela led, noz that thou beginne not to otter and hewe fables, but that with al humilitye and to kens of repentaunce, pe do co felle your Cynnes one to anos ther. And I praye thee not to feare to be confest. But howe hall I confesse this and that-D thou man, as ofte as thou. Doeft feele and perceaue that, doubte not but that it is the bery temptation of the deut. the whiche deliveth lo to, ins wrappe & intangle thee, that thou, bernge already in finne. might do without any greate temptation, that bulge please hym, and therefore my brev thren, feare penot to confesse; poure synnes, for I knowe that

Jaco.s.

that thynge leffe, the whyche I knowe by confession, then that, whiche I knowe not. 19 by do ye then feare to con= fesse your linnes, he is a wret ched linner as yeare, and per chaunce a more wretched fins ner then ye are, that doeth heare your confession. Beiga manne, he differeth nothinge from you, he is but as ye are. mby dost thou then thou sins ful man feare thee to confesse to a lynner. Choose what ve wyll, but pf ye lurke bncon= fessed, pe halbe condemned withoute confession. 69 D doeth require confession too acquite and deliquer him that is humble, and to condemne him eternallye, that is pros wde. Be confeste my brethren and delaye it not, hafte you E.iiu.

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Confession.

to come to the holy harnest of confession for cofession is the helth of the foule, the destrois er of byce, the restorer of ber= tue, the bictor and ouercomer offrendes, the feare of hell, the obstacke of satan, the cote and garment of aungels, the hope of the churche, the helth. the gyde, the light, the espes raunce and hope of all fayths full people. D wonderful and holy confessio, thou dost close bp the mouth of hel, and ope= nest heaven gates. O confessi on, without thee, the iust man is estemed buthankefull, and the fynner Walbe reputed as deade. Dthe lyfe of all iuse men, the glozye of al finners. Thou art onely necessary for fynners, and pet he that wils be estemed inche, muste oftens times times bilite the. finally ther Wal nothing remapne in inds aement that was auopded & disclosed by confession. Clean and pure confession is so pons dered and wayde, and God dothe let so muche and suche Coze ther by, that the theues confession hanginge byon the croffe, was aswell accepted, as thoughe he had died for gods cause: beholde howe muche & synners thost confession dyd auauntage him. But we pries stes (woulde to god we were good priefte. Woulde so ditis gently, and with luthe modes ratio watche to fasten & word offeare, a of contrition in the beartes of lynners, that we fearethem not from confessio, and to to opetheyze heartes, that they nother Out by, noz cloole

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cloole they, mouthes from the same. Por we thould not absolue the penitent excepte welawe and perceaued that he were confeste. for the beliete of the hearte instifieth a the confession of the mouth maketha manne safe. And therefore he that hathe the worde of confession in hys mouth, and not in hys bearte is other crafty, or elles falle. And he that hathe it in hys hearte, and not in hys mouth is other prowde or feare. full. Therefore it behoueth priestes to bee suche as Do knowe what maner of medes cine and howe muche therof they houlde minister to eues rpelycke manne. The Lorde whyche lyueth and regareth for ever, beginge his apde and comfort

Mom. To

comfort. Amen.

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Of Penaunce. Ser, bij.

Der, 57,



Praye you my dearelye beloved breath thren, that if anye of you after y cours le and frailes

nesse of man, be overthrowen through the subtile crastines of sata, or inwrapped in deads lye syunc, and hath (assayeth the Apostle) destroyed in him self the temple of god. I pray him that he desperend to sthe 2.002.3, mercy of God, but that he as rise by quicklye from his iniquitie and sinne, leste gray the cotinuaunce a custom theref,

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he drowne him selse in hys owne ruine, foz he that not be odiousnozabhominable bus to god, that hath Done a com mitted linne, but he that doth refte and continue in fpnne. And because no man foulde miltrult the mercy of god, the Lozde by his prophete doeth comforte bs layinge: 3 Delire not the death of any synner, but that he would returne fro Ezet, 33 finne and live. And agapne: Mhensoeuer the wicked sin= Ezec, 18, ner, hal returne from his wic kednes, pt Wallnot hynder nozhurtehim. But this hys greate mercy both then plos fite bs, when we flacke not to returne buto him, nor topne noz accumulate fpnne bpon linne. furthermoze we mape knowe the wounder and fractures

ctures of gbody, by the woun des and fractures of the foule for if a mans legge, or hande be once broken, it is wonte to be hardely brought and refto red to hys olde vie agapne: but pet if they breake twife oz therfe: oz oftener in one place. pour charitie map easely bns derstande and perceaue, with what dolor and papee suche woundes and fractures are healed agapne: and pet after longe payne & tozmente, scars cely they can be restozed and brought to theyr former and olde estate. And lyke reason is thought to be in the fractua res and wondes of the foule: for if a man do commit finne once of twyle, and without as ny distimulation doth flye bn to the remedy of penaunce, he Mail

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if some begonne to be somed to linne, and that the wound des of the foule, throughe the clokping and Defending of iniquitiedo rather putrify, the by confession and penaunce do heale and amende, it is to be fearde, lefte the fayinge of the Apostle be verisied in him. Polithounot knowe, that g Rom. 2, kindnes of God doth lead the to repentaunce; but thou afs ter thine hard heart that can not repente, bolle hepe toges ther the treasure of weathe as gaynst the day of vengeaunce and renelation of the true ind gement of & D. But perchaunce some one man maye think, that he hath so greuous slye

thal without any let, and peraduentur without any hame recouer his helth againe. But

Ape offended, that nowe he ca not merite to baue and to oba tayne the mercy of God. But God forbid that anye sinnet hould thinke lo. O thou man that dofte confider and wave the multitude of thy sinnes, why in lyke maner dost thou not consider the great power of the celestiall philition- And considering that God of hys mere goodnes wyll have mer cy bpon vs, and that by hys myghtpe power, he mape be mercifull bnto bs. He doeth cloole by the gate of hys dis uine mercy agaynst hym selfe, that doth beleue that GOD wylnot, or that he can not be merciful buto hym, or that mi Arusteth him to be good a om nipotent. And therfozelet no man nother after a hundled, noz yet

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pet athousand sinnegand cris megcommitted , Defpere of Gods mercy, but make al the halte he can, that God withs oute any stoppe of let maye be merciful buto him, left that he perchaunce do so accustome him selse to sinne, that though be woulde, he cannot be dely. uered from the fnares a crafs tre deceptes of the deupl Da uid (the whiche was both by z.Rega, the apde and gyfte of God) a kynge and a Prophete was so prevented, that he commits ted not only adultery, but als fomurder, and pet herefer= ued not him felfe ,noz pzotra= cted noz taried not to do pes naunce in his olde age, but by and by , lyinge in a thurte of heare, and oversprinckled w allhes, did lozowfull a greate penaunce

11.12.

penaunce, and fulfylled that he lapde in his Plalmes : I Plalm, 6 wyll washe and water my couche every enight with mp teares. And agayne: 3 dyd Ba, 108 eate albeg as breade, and was tered my drinck with teares. And because that with mosti ferous bucarefulnes, he dyd not delaye to do frutefull pes naunce, be immediatly fo fird bp and revoked the mercy of God, that alonely he lost not his kingdome, but also defer= ued to receave and to have B gift of the holy coforter. But peraduenture there be pet h willay, Jam occupied in war fare, or Thauea wyfe, howe can I then do penaunce - As thoughe that I(when I coun fel pou to do penannce) wolde say, that ye houlde rather go about f.J.

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about to plucke oute the heas resof your heades, then that pe hould leave poure lynnes a wzetchednes: oz buthzede youre gownes, then to refule your cupil convertation a ma nerg. But let him whiche gos eth about by such distimulatis on moze to deceaue, then to excuse hym selfe, take bede, & marke, that nether the honoz of his kingdome, noz pet the dignitie of his apparel, coulde refrapne oz let kynge Dauid from boinge of penaunce.

Alfothe facrilegius king 31: 3.kg,21 chab (of whome Scripture layeth, that there was never none suche soide to do euill agapuste God) after & Tezabel his wife has depraued him, a had made him abhominable in the light of God: Paboth being

being stoned to death, because he wold not pelde by his bine pard, pet after & the Prophet Heli had spoken buto him, he put on a flyst of heare, and bo wed downe his heade buto god, a did penaunce. Wherba pon God land buto Beli, halte thou not feene, howe & Achab hath humiliated him felfe bn= tome-foralmuch as he (laith thelord) hathe buromed and bowdehim felfe bnto me foz my lake, I wil not (as long as he that! lyue) punish noz trous ble the people. Aow consider good beethen, that although this Achab was facrilegius a naughtes, pet he prolonged not the time to do penaunce, but incontinently offerde bus to 6 D D the facrifice of an buble and of a contrite heart. f.y, And

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And if afterwardes he had be continued in his humplitye, the mercye of G D D had neuer foglaken him . Allo byng Manastes was so wieked (as it is wrytten of him) that he replenished the whole citie of Hierusalem with alin= iquitie. pet after he was ta= ke a put in prison, he through greate penaunce and muche humilitie, did so obtaine the grace and fauour of god, that be merited to be numbred & accepted amog the frendes & good louers of god. And after y the sinneful Magdalene (the whiche walked Christes fete with her teares, a wypte them with ber heare) knewe that the heavenly e Philition was come, the went into Sp: mong house undesired: a the

that

Luc. 7.

that before was bold, prompt a Chameles buto all buthaifti= nes, was nowe more bolde to be laued, and therfore the des ferued to heare, that all her Cynnes were fozgeuen her. Rozthis woman prolonged not to dopenaunce, but why = lest the might synne, the did so leave of to linne, that no necel litie, but her owne voluntary will withdzue her from her milliupng. We might find ma nye mo in holye scripture, the whych through doynge of pe naunce after their infinite & innumerable crymes prouo= ked and caused god to be mer cifull and gratious Lord bus to them, the which did not on ly returne to their first estate and condition, but to a muche better. But fozalmnche ag it f.iü. were

wereavery longe thynge to speake of al, these fowze whis che we have recited and fpoke of, are lufficient to know, that the loade (the whiche forgaue Dauid after lo great a lynne. and the facrilegius kinge As chab, and that after fo innus merable iniquities reputed penitent Manasses to be hys frende, and forgane the linfull Magdalene (which did walth his fete with her teares, and did wipe the with her heare) al her spnnes) is ready not on ly to forgeue bs oure mildes des and trespasses, ys we rea turne buto him, but also to qeue be eternall beatitude, & rest everlasting. Therfoze my good brethren, lette bs (thyn= kyng bpon those thynges)las boure with Gods heipe as muche

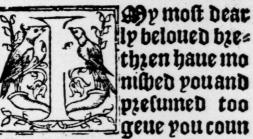
much as we may possible, that no deadly linnecrepe in amog bs. but pf so be there be anye, y throughe y deceptfulnes of the deuil are ouerthzowen oz cast into this euil, let him oz e= uer any fuche crimes by a con tinuall custome, do encrease, feke for remedye, and laboure with greate folowefulnes of heart, to be reconciled, and to winne the fauour of almighty God againe. Aoglet hunnot be achamed to do penaunce. b was not albamed to linne, but Arrue incontinently tho. rough godlye operation to a. mende hym felfe, that he may be knowen, and accepted of the father amonge his chyls dien, leste that he exclude hym from the eternall bleffe F.iiij. and

and electehym from the heas uenly banket, and bound both hande and foote, caste him ins to the exterioure darkenesse. math, 22, where is waylyng and gnal= thyng of teeth: and that heres uoked, and throughe the mes decines of penaunce, humilis tie, and compunction, restored to hys olde estate and belthe agayne, and adourned wyth the perpls of good workes, maye merpte to heare thefe wordes. Omy good and farthfull feruaunt, enter and come into the tope of thy load Amen.

Der 127

Cofalmole dedes, Ser. viii.

Imp



fell to bo and to geue almose. And althoughemy admoniti on hath (God wyllyng) profy ted manye a one, pet I seare me,leste there be, that do lesse then they may, oz els nothing at all. But some wyll save bn= to me, Jam apooze man, and not able to do any almose des des. But because fino pooze man houlde excuse hym selfe from boinge of almole dedes, our Sauiour hathe promiled to rewarde by for a cuppe of matt.10, could water. Seyst thou the, that thou arte pooze + Yf thou have in substaunce no

moze

moze then wil reasonably find thee, then thy only good wyll is sufficiente. But I pray the exactly to examine thy confcis ence, whether that at tymes peraduenture thou haste not loft through superfluous drin king, that thou mightest have geuen in almole, og left that in earthe thou haste consumed through gluttony, & thou bul dest with almose and charitas ble dedes have lay de and trea fured bp in heaven: og leite bp preparringe of delicate wels fare, and byinge of superflus ous araye and apparell, thou hast not nowe the thyng that thou huldelt haue to geue bn to the poore for the faluation and redemption of thy foule. And notwythstandynge our galaunte and pretious araye is

is wonte to be confumed and mothe eaten, yet the neadye can not obtarne noz gette the thrnge that is mooft vilefte. y fall thele impediments the, donotaggrauatenoz burden our soules, or pf we have the thynge, whyche onelye suffis feth vs and oures, we thail not then appeare to be in faut and giltye, although we geue nothynge to the pooze, but yf lupuriousnesse and superfluis tye (as Thaue layde) do des noure and consume, that charitye and mercy myghte haue treasured by in heaven, let bs then whyle tyme is, amende oure selves, and Audre to res compence, and with all oure myght to fulfyll that we have not done, or perchaunce that me

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we have done, but farre other wple and leffe then we fould have done. And therfore help thy selfe (D thou chaisten ma) that doefte reade and heare Dani.4. these thynges, with Daniels most holy counseil. Accept my counsel (sayth he) and redeme thy foule with almose and cha ritable dedes. The whyche counsell, of thou wylte not lis ften to and heare, thou halte call boon God, but in barne. D thou soule that dost inhas bite and dwell wythin thele matth.7. carnal & fraile walleg, watche praye, afke, feke, and knocke. I say watche alkinge, prave se kynge, and knocke workyng. The Lorde hall aunswere thee, that doeste watche and alke , layinge, beholde here 3 am. If thou wpite pearce and go.

go thorowe the fire, thy Lord elay.43 God is with thee, a the flame Wall not burne the. for whyaswater doth quenche fire, es uelo dothalmole dede quen. che synne. Therfore of thou wplte open thy hande to the pooze, Christe wall open hys gates buto thee, that as a pol fessioner of heaven thou maist enter a come in. And pf thou thynke that the ende of the would be longe a commynge, loke onlye byon thyne owne ende, and beholde howe the worlde by a lytell and a lytle doth confume and vanyth. Al thynges whyche were good. are gone and taken awaye, & fuch cupilas never was, doth approche. The thing that the worde of God drd pronostis cate, is dayly accomply wed & fulfyle

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fulfilled, and pet that not with Candynge, man doth nother chaunge nozamende. Therfore take counsel whilest that thou half thy redemption in thone owne hande, geue and distribute buto thy selfe that is thyne, whylese it is thy: for the thrnge that thou doest possesse and holde is but frayle and by yttle, and other mens that thou doelle loke for. Consider what mas ner of payce the Loade payde for thee, he wedde his pretious bloude for thee, be loued thee intierlye, that so dearely bought thee. D good brother anopde and five the example Inc. 19. Of the riche man, whole Dogs ges the poore man Lazarus did feede and nurith with his woundes, and yet they gave bym

bim not so much, as the crums mes which fel from the riche mas table: but this thing not long after was cleane altered for the pore bought his falua tion with pouertie, a the riche manhis papne and tozmente with b aboundance of riches. The poore man was exalted by with aungels into Abra= hams bosome, and the tyche man thruste downe into the profounde depenesse of hell, from whence he saw the poze manne, yeathe pooze manne the ryche man, he that denied acrome of breade, defired a droppe of water. Lette them therefore that be ryche and aboundaunte ( the whyche wyll not helpe noz redeine them selves with their owne goods and substaunce) think ppon

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bponthele thynges, lest they fuffet and come to lyke punity mente. He was ryche that we do speake of, a likewyle there be rich men here, buto whom we do speake, they are all after a name, but lette them bes ware, that they be not of one condition, but these thynges were chaunged betwene the ryche man, clothed in purple, and the pooze man full of by: les and botches. for the riche man lost that he hadde, a poze Lazarus began to be that he was not. The tyche man lefte in thy swould his warehous les and thoppes full of goos desand areatlubstaunce, and in hell, he defired but a droppe of water, and couldenot obtapne it. Take beed good bee thren, the whole body of the ryche

ryche man is troubled with the flames and fire of hell. & yethis tonge, (because with prompe mordes he despised the pooze man) is most behes mently tozmeted. The tong which wold not counsell him to gene the pooze manne his almole, is mooft greuoullye burnte and punpliked with the fire and flames of hell. He cryde out and layde: fa= ther Abzaham, sende Lazas rus that he maye dyppe hys fynger in water, and cole my tounge. D thou ryche man. with what audacitie a bolds nesse dareste thou require a dioppe of water, that wouls deste not profer a crome of bread - Thou Mouldest now euen of ryght haue demaun= ded and asked it, if thou had = Dest (5.j.

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dest genenit. D thele worldly goodes, the whiche in heff are greuous zeuill. To this riche mans feruice came fire and toment. He doth luffer the cruel and harde tormen= tes of hell. Heis wronge, and crieth out, and fayth: O most pure and ryghteous judge. other let my paines be recont pensed, accordinge to myne iniquities, oz els lette me re= ceaue condigne punyfmente and payne for the tyme, that I was in welthe, or double papne, or foure times more payne. Why doeft thou coms maunde me to be kepte thefe many. A. yeares in this flamang fire- Jam lo bound to the bolondes of my linnes, p Acan not escape . Jam euerp momente of an houre, papnes fully

fullye tozmented and punihed. The fier doth cruelipe bereme, nor it doth not spare ine, it both toamenteth me, and referueth me. To thefela mentable and dolozous com= playntes, he myghte thus without boubt have aunswes red hym: What thali I do bn= to thee. Thou dpddeft no als mose dedes, the which might haue quinched the tozmen: Ccele, 34 tes a paines, that thou doest nowe abyde and luffre for thy synnes and iniquities. Scripture bid call bpon the, but thou wouldest not hear. The prophets hold not their peace. The apostles preached The gospel gaue out his soud The togmentes and pays nes prepared for the lynnes **5,11,** ful

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ful were declared buto thee. And the rewarde of the righ teouse was promised thee. but thou trustinge and has uing affiaunce in these world lye goodes and possessions. Dyddeft reject and contemne Gods preceptes and status tegas tryflynge and bayne fables. Let the poore praye for the and what loeuer thou doeste alke, Ido graunte it thee. But pet I do handle & ble thee but iuflipe: for there Walbe iudgemente merciles to him, that Weweth no mers cv. My inflice can geue thee nothing els, but that thy woz kes do deserue and merite. And therefore thou, beynge nowe deade, and in another mang powze and dominion, doeste call voon me but in bayne,

Zaco.z.

bayne. For when thou migh tell and diddelt leeme in the pooze, then thou wast blynde and bouldeft not fee me . D my brethren made by § hand of God, aboughte as I was full dearely, herken buto the Lordes counsell. Obeye and fulfyll the delire of youre bils hop, that with him re may take and recease your inhes ritance in your fathers king. dome, Dfa bonde man thou art made afrende. Despple that thou art boine, and do bute Chaute, as he doth bus to thee. Why houlde he not take parte of thy fubstaunce that hathe prepared for thee rewardes everlafting. Why hould be not have the tenth of thy goodes, that hath ges uen the all-foz this earthlye patri= G,ių,

patrimony, God dothe offer bs heaven, he layeth thus: Come pe bleffed childzen, and matt.25, inherite the kingdome, for 3 was an hungred, and ye gaue me meate. Then may pe fape luckely, (if so be ye were large and faythfull in doing of your almose) when sawe we the an hungred, and did fede thee. what a thyng is this my brethren. The true and farthful detter confesseth his dette, and the creditours excule it. Then thall your father, your LORDE, and your frende. with whome pe have made a celestiall convention and bar? gene, aunswere pouthus. In almuch as ye have done it bu to one of thefe least of my bres thren, ye have done it to me. A hall therfoze geue pouces

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lestiall and eternal rewardes and a kingedome bpon mp ryght hande. Roz that, be= caule pe haue not trespassed, but because pe haue redemed and raunfomed your finnes, with almose and charitable dedes. I prave you good bre thren to remeber these thin= ges, and that it maye fo profite the pooze and neady, that For my gentle admonition maye obtayne fozgeuenesse before the leate of the eternal judge:and pe for your liberal contribulation and almose de des, eternall glozy, our Sauf our Jelus Chailt, graunting the same, to whome with the father and the holy gooffe be honoz for ever and ever.

Amen.

G.iiii

Df

Der 243

Of the chastitie that oughte and shoulde be between man and wife. Ser.ip.



MCAloeuer
my welbelo=
ued brethren
we do com=
mend chasti=
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ght and is expedient it thuld be commended: younge men and suche as are in the slowe of their age do say thus. We are younge men, we can not lyue chaste. To whome we may and ought to gene thys aunswere, that they can not lyue chaste and bndefiled, be cause they eate more then is expedient, and drynke more wyne then neadeth, nor wyl not

not five not exchue the famis liaritye of women, noz pet feare, noz be ashamed to hont and to have their suspect co= panye: but let al luche lysten to the Apostle, sayinge: flye fornicacion. And this: be not droncken with wine, wher : Ephe. 5, in is excelle, and Salomon Eccle, 19 sayeth: wyne and women do reprove and cause wife men to do ample. Let those that cape that they can not kepe chastitie, aunswere me, whe ther they have byues or no: pf they have wyues, why do they not take hede to Gods fayinge in his Gospell, 19 hat matth.7. foeuer pe wyll that men do buto you, do lykewyle buto them. And why do they not kepe their fidelitye and pros mile made buto their wives, the

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the which ether woulde, yea and desire that their wrues buld kepe with them- Andle ing that a man called uir, doth take his name of this worde. uireus: and a woman called mulis er, of thys worde mollicies, that is, of softnesse and frapitye, why would manne, that hys wife houlde ouercome thys mooft crueliletcherye, when that he himselfe at the firste Aroke & motion therof dothe velde and fall. But here per = chaunce all suche as be buma ried hall laye butome, that they mave be well excused. because they have no wines tokepepromyle withall, and therfoze they cannenotique pure and chaste. To these that pretende thys falle and weetched excuse, a manne map

may and ought to make this iuste aunswere : Ao manne oughte moze to auopde bus lawfull thynges, then they that do rejecte the thynges. whych are lawfull. Confides rynge then, that it is lawfull for manne to take and to mas treawrfe, and that it is as gaynste the aucthozitye of all Scrypture, norneuerlaws full to committe adulterpe: why doeste thou not then with Goddes favoure mary a wyfe, the whiche is lawfull, but dost presume with Gods displeasure to do the thynge. that is not lawfull. Yet I wold farne knowe, whether g they, the which have no wis ues, not werenot achamed. noz in feare to comit adultry. oz ever they were marped. wold that

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that they spowles thould be defyled or corrupted, or they were marted buto the e but ferng that there is no man & with pacience could abyde oz luffer b, why do not they the kepe p lelf promile with their wives, p which they do defir p their wines huld kepe the. And why dothe he delire to be maried buto a birgin that is none hym celfe-why doth he desire to be coupled with her that is alvue, when that he hym selfe, through adultes ry is deade in soule, forit is written. The soule that doth Ezu. 18 synne, hall dye. And the A=

Deb. 13, poste sayeth full terribipe. God wyll iudge adulterers. And againe: Adulterers hal ¥,002,6, not possesse the kingdome of

heaven. But peraduenture

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there are that thynke it lamfullfor men or euer they be maried to committe fornica. tion, but not for wemen. Ma ny there are, the whyche not fearynge God, do committe thele crymes, most greuous and most worthy to be punif bed, because they are com= mon, and customablye bled, and folitle estemed, that men nowe a dayes do not reken them to be enorme and wyca ked trespasses. But yet in the catholyke fayth, what soeuer is bulawfull for women, is btteripe bnlawful for men. for why both men and wos men are redemed with one papee, that is, with the paecis oug bloude of Chailte. They are called to one fayth, fare gathered together in one mi **Otical** 

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Aical body of the church, they receaue the facrament of ba= ptime together, they come to gether bnto the aulter to res ceaue the holy communion of the body and bloud of Chaift. and the commaundementes are geuen equally bnto them both. Sepnge then that it is so, wyth what boldenes, oz co science do men beleue, & thep onely may do that thyng bus punished, the which is nether lawfulfoz man to do, noz pet for woman. But I wold that al luchas prefume to do luch detestable thynges, mouide wel and perfectly know, that pf they do not forthwith as mende them felues, and do thefruptefull workes of penaunce, but dye lodenly, that withoute donbte of remedy. they

they hall be troubled wyth perpetualfire . But whata thyngis this, for many there be, whyche are not assamed, or ener they be marred too kepe concubynes, the whiche they forlake wythin feame peares after, and be marged. Firste they do muse and caste with them felues, howe that throughe deceptfulnesse and thefte, they maye come to rys ches and unlawfulgayne, æ afterwardes agaynstalireas fon, they do marre wemen of moze nobilitie and substance. the they the selves be. Wark with nome many eugls they that not only buluckedire do desire to doservice buto lets cherge, but also to couetous= nes do intangle the felues to al. Therfore I do cotell a des nounce here

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here before God and his aun gels, the bath alwayes foz= boden these crimes, and that they never pleased hym. for sence ptime of Christes law, it was neuer lawfull for man to kepe a concubine, noznes uer Galbe. But pet there be that do it by the law of man. but not by Gods lawe . noz pet by iustice commaunding, but by the only pleasure of b body rulynge them. When the Apostle sayeth to those that be maried, that the time which remaineth is but thort and that they whiche have wrues, bould be althoughe they had none. And agayne, mythdzawe your felfes foz a while, that pe may geue your selues to prayer. Howe doth he lufter men to have concua bines

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bines that doth commaunde them to kepe chastitie that are maried. And therfore I agapne and agapne do laye buto you, that he, the whiche before he be lawfully maried Doth presume to kepe a concu bine, doth greatly synne and trespalle, and more greater fynne then he, whiche committeth adultery, for the as dulterer doth it fecretly, and feareth, and is albamed to do it openly: but he that kepeth a concubyne openlye, bothe thynke that withoute chaine he maye do in the presence of all the worlde, suche an eres crable thynge most lawfully. But they peraducture whis che are not defpled noz bespotted with thys synne, do lage, why be not they that co 净小 mitte

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mitte and do suche enozmis tiesremoued then fro Gods boorde. Priestes verely punythe not suche enorme and great crymes, because that many men do ble them: but if a feame in number woulde presume to do suche euil, thep might and ought not onelye to be removed from Gods boord but also fro the speche and familiaritie of al christen people, ag fayeth the Apostle: 1,001,5, 119 pth suche a man thou halt nother eate noz dzpnke. But pet (as I have layd) the muls titude of mildoers Doth let & prieste to punyshe them: als thoughe good priestes doo what they may or can, awith continuall and perfect charis tre do both frghe and prape, that at the left waves, they myght

myght by their admonitions and prayers prouoke and induce them to penaunce, the whyche (because of the infinite multitude of them) they coulde nother correct noz pu nythe. And therfore I praye you agayne and agayne, yea and lykewyle I belire you, that as he whyche would be marged, dothe couet and des Are to fynd hys spowse a vir : gine, fo in like maner, let him (butil he be maried) kepe his birginitye, foz yf he do not, he hal not accepte noz receas ne the benediction with hys spouse. And so the scripture halbe fulfylled in hym, whis pa,107 che fareth, he would have no benediction, ait walbe farre from hym. Powe then pf pe naunce do not helpe, what 功,小

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hall become of thes manner Di what halbe hys iudges ment in tyme to come that in thys worlde was not worthy to receaue the benedictis on, and to be blelled wrth his spoule. And note this my bre thren, yf they whych have no wrues, throughe kepping of concubines, or medling with other mens wrues be in so greate daunger, what hall they moote bufortunates thynke of them selves, that perchaunce haue wiues, and pet committe adultery, and through acertagne madnes do despere of the judgement of 6DD, noz feare not the paynes of hell, noz delite not the eternali reward. Merely yf they were in true and per fect farth, they would beleue in

in God, and feare the iudge= ment that is to come. And this may wel be proued, that all suche do beleue and truste moze in man, then they do in God: foz where they do fee & perceaue that men be, there they do feare to committe a= dultery, but to do it secretlye (where God doth fee it) they feare not. But yf they had ne uer so lytle a sparke of true fayth, as they luffer not their Ceruantes to trespas in their owne lyghte and prefence: fo woulde they not presume to do and committe adulterpe in the presence and syght of the Lorde their God. But of thele speaketh the holy good by the Prophet, The buwile plat, 17, man layde in hyghearte and e, 52, mynde, there is no God. for thys. P.14.

thys is wythout veraduens ture, that he beleveth not, & there is a God, whych fecret lye dothe those thinges in gods fyght and prefence, the which he feareth to do in the presence and light of manne. But & wzetche knoweth not that the face and anger of Pfal,33, God is byonal those that do eupll, to destroye them for es uermoze. But perchaunce some do sape thus, howe can I, that throughe my greate bulynelle, or by the kynges commaundement am ablent from my wyfe so manye mos nethes or yeares kepe chadi tper-Untothps I map gene thysaunswere, that heretourne home bnto hys wife. But when I aunswere the merchaunt so, he sayeth, that pfhe

pfhe leave of the feate of mer chaundile, he Gall not beable tolyue. The man of warre doth laye, yf I departe from the hoofte, the kynges maie. fie wyll be discontente wyth me. But bnto thesea manne may laye, that of he feare the kynge and bpon that occalion retourneth not home to his owne wyfe, he oughte fo to feare God, that he teache noz copange with none other mans:foz as the kynge maye put hym to death that retur neth home from the hooft to hys wyle, without licence, fo mape God punythe hym perpetuallye, that beynge farre from hys wyle, commit= tethadulterye. Ipzape pou good brethren, pflobe that any of you through your nes cessary H.uy.

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cessary buspnes, or by the kin ges commaundement be at some tymes farre from your wyues, why houlde penot lyue so longe in chastitye for the love of God, and gweith and faluatio of your soules. Doe thy buspnesse, and the Epnges commaundemente, inforce the for so many dayes not once to touche thy wyfe, and the love and precepte of God hall not perswade thee to touche none other mange but I would that all they, & whyche for lucre lake onelye and riches, and at the kinges commaundement do observe and kepe thefe thynges and dissemble to kepe them for Gods lake, thould knowe, & pf penaunce do not ayde and helpe them, that, they, (when thep

they hall frande in judgemet befoze GDD) can not escape frohearing of heaupe a dolos rous wordes, for these wors des halbe sayde buto them: Gette pou hence from me pe wycked and cursed people matt.25, into eternall fyze. And what a thynge is this, that a bolde champion goyng to battayle hall at some tymes peradue ture Aeye no lelle then tenne of hys enempes, and commit tynge of adultery with some mayd taken in warfare, both murder his owne foule with the fwozde of fynne - Confider howe great an euyll it is that man hould be moze crus ell to hym felfe, murderynge hys owne soule through letcherre, then to the bodyes of hys enmyes by victory. For foth

fothe, it is a dolozous and alamentable thyng, that he (as I have layde) who hathe victoziouslye ouerthzowen ten of hys encupes, houlde be onercome by a woman, oz that he which hath overtheo wen to many of hys enemies bodies boulde in hearte and soule be overcomeby a woman . Surelpeitis to greuous athrng, that he which can not be overcome with no weapon, foulde be subdued through bodely lust and plea fure, or that fwete and pleas faunt wordes Goulde ouers turnehym, whome no hards nes could overturne, or that he which disdayned to be the bondman of man, Coulde me rite to be the bondemanne of fynne, when that it is a moze bnwoz=

buwozthye thruge, to serue in mynde, then in body, as it is waytten. for of whomelo, 2, pet, 2, euer a man be ouercome, bns to the same is he in bondage. Good brethren, of I thoulde not hewe you thefe thinges I would aunswere for your loules at the daye of judges mente. But whosoever be be, that is more delirous to be greued of angrye with me then to amende hym felfe, he can not nowe through eigno raunce excule hym, layinge: that he was not monified of thelethinges, nozfozbydden to do eugli, noz prouoked by oft castigation and admoniti on bnto all luche thynges as houldeplease God . But 3 beleue, that the mercy of god wall so inspire everyeneglis gent

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gente person, that they shall be muche moze wrothe and augree with them selves. then with the priestes good medecines and admonitions And as the lycke and weake persons do require bodelye helth of the carnall philition, to wall they require and des maunde foule helth of the fpi rituall and goofflye Philitis on. But I do hope and trust that throughe the mercye of God, they hall so studge to comforte a chere by by they? good amendemente, that they hall come moste prospe roullye, God willyng, to the eternall rewarde, and lyfe es uerlaftyng. Amen.

Det 219 (Def the true paymente of tithes. Her.r.

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Dd my dears ip beloued bze thren, beinge mercifull bna to bs, g tyme approcheth &

draweth on together in oure haruelle. And therfoze wyth thankes buto God that hath geuen by all, let by thynke b pon our offeringes, and true payment of out tythes . for cadecis God which hath bouchelafed me. 16. to geue bs all, both also bous quest. 2. chesafe to reape, and toalke bs tithes, not that fothys owne gapne and ble, but for our gaine and profite. For he both promise by the Prophete, faying: Bzing in (layth Mala, 3) he) all youre tithes into my barnes, that there maye be meate in my house, and proue

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open buto you, the caractes and the cloudes of the fape, a geue you frupte aboundant. lye. See now, Thave proved howe that tithes do profite bs moze, then they do profite the Lozde. O peimpzudente and buwife people, what euil thing doth God commaunde, that he would not be worthy to be hearder he layeth thus: Thou maite not delape to of= fer by buto me the tithes of 16.que. thy barne, and of thy wines preffe. y fit be finne to be tar. dius and sowe in offring bp. and paying thy tithes, howe greata trespalle is it, to offer none at all-He farth agarne, Honoz and worthip thy lorde God, with the frute a gapne. of

me (layeth the Lord) in thele thynges, whether I wal not

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of thy true and iuft laboure. Po facrifice and offer buto him of the first and chiefest of al thine increase, that thy bar nes may be replenished wyth coine, and that thy winepiels les map redounde and flowe ouer with wine. Thou dofte not geue that thing frelp, noz pet without gayne, that some after thou halte receaue as gapne with great lucre. Per aduenture thou doll demand to whome that that thing be profitable, that God doth re= ceaue to restore againer And agapne thou doft afke me, to whose profite it redoundeth. that is geuen buto the poze. If thou beleue wel, it is thine owne btilitie and profite, but yf thou waner abe in doubt. thou half lost it. Tithes good bzetbzen

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brethren are the tribute of & 16.que,1. iudgement and poze people: therfoze geuethe pooze their tribute, and the prieftes their offeringes. And if perchauce thou have no tithe corne, as hath the husbandman, then thy witte and thy hady craft wher with thou dolf sustayne thy felfe, is Gods, and of that thing thou doeft gayne & get thy living withal, he doeth albe & require tithes. Geue hunthe tithes of thy wages. and lucre, which thou doefte gayne in warfare, the tithes of thy merchaundife, and of thy handy craft. For whye it is a diverlething y we geve and paye for the earthe, then that we geve for the vie of ourlife. Therfore o thou mã, geue it, because thou doll pola sesse

teffe it, geue it, because thou hast deferued to be borne, for the Load layth thus: Euery man hall redeme his foule, & there wall be no licknes, noz no miladuenture among the. Thus thou halt in holy fcripture. Gods owne wattynge. wher with he doth promife \$. pif pape thy thites, p halt not only have aboundance of fruite acozne, but also ghelth of body. Thy varnes (layeth he) thalbe ful of come, a thp 10,33 winepresse wall redounde with wine, and there halbe no licknes amonge pou. Se= inge then, that by the true payinge of tithes thoumapl merite both the earthlye and the heavenly rewarde: why dost thou through couetous nes defraude thy felfe of fuch 3.1. Double

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double benediction. Berken therfore buto me thou budes uoute man. Thou knoweste well, that all that thou doste receaue, is Gods, and wilte thouthen notionde the mas ker and gener of all thynges part of his owner The Lord hath no neade, he doeth albe no rewarde, but honour ons ive, not he doth not require. b thou acue him any thinge. that is thine . He bouchelafe to aske the tithes of all thins ges, and doft thou othou cos uetous man, lave him naver Mohat wouldeste thou do. pf he had kept nine partes buto him felfe, and had left the ons ly the tenth part- the whiche thinge verely is fo chaunfed nowe, when that thy come for lacke of rayne is thinne, & naughtes

naughtes, thy vines, beaten with haple, a deltroyed with froste and colde. D thou cos uetous man, what doll thou reken bpon- nine partes are taken from thee, because thou woldelf not page the tenthe. It is cleare that thou never payeltit, and pet God dothe demaunde it and require it. This is gods mooft righte= ous custome and ble, gif thou do not pape him his tenthe, thou halt be renoked and reduced to the tenthe. Fozit is written: The Lord fayth, I ca. deci. laweit, and ye thought to be: 16.que,1 gile me, but youre treasure & youre houles walbe spoyled, thou halte gene the wicked souldier, that thou wouldest not geue the prieft. Returne buto me (fayth the Lozd om 3.4. nipotent

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nipotente, g Image open the cloudes for you, a sprede my benediction byon you. I wil not destroye p frutes of pour possessions, noz poure wines Mal not widder, noz consume awaye, al nations hal laye, that yeare bleffed. Godigal. waves ready to do well, but the malitiousnes of man will not luffer bim . for man tas keth, that god wild geue him al thinge, and pet he offreth not those thinges buto him. the whiche he semeth to possesse. But what a God hulde fape, man whome I created and made, is mine, the earthe g thou dolt inhabite, is mine, the feede that thou doll fowe is mine, the beaftes whiche thou doeft wery, are mine, & dewes, a the rayne are mine, and

and the heate of the same is mine. Confidering then that al the elementes, wher by ma doth line, are mine, thouthat doft only bestowethy labour dolt deferue the tenthe only. But inalmuch as glozd omni potent doth mekely nouryh bs and fede bs, he hathe ges uena righte greate rewarde to glabozer. For he, referuing only buto him felle gtenthe, hath genenvs & rest. D thou bukind deceauer, & bufayth: ful man, I speake buto the w the wordes of god. Behold & lee, the yeare is gone & palte, geue the load, that doth fend raine, his reward. D man re deme thy felfe whileste thou half thy redeption in thy had whilest thou art alive, whis left thou mayft. Redeme thy I.iÿ. felfe

selfe, & couetous death do not so prevent thee, & thou leave both life and rewarde. Thou dost comitte that thing buto thy wife but in papne, p whi= che perchaunce wil haue ano ther husband. Noz thou wo mã dost leaue it but in bapne bnto thy husband, for he coue teth to have another wyfe. Roz thou doll comitte & care of thy foule but in barn buto thy kinstolke, for thereshal no manne faithfully redeme noz arde the, after thou be depar ted, because that thou berng in prosperitie, woldest not res deme noz heipe thy feife. Cast now othou conetous manne this burden of auaritiousnes frothy houlders, despile this most cruelmistes, that both thus hardlye poke thee, noz will

will not luffer thee to accepte and take the poke of Christe bponthee. for as the poke of auarice is wonte to thruste and to leade men to the pays nes of hell: so the yoke of Christ is wot to lift men bp. & to bring the to ployes of heaue. Tithes are required of du tie, The that denieth to paye the, doth inuade a occupie os ther mens goodes. And loke how many pooremen die and perichthere for hüger, where be g will not paye his tithes doth dwel, he before the leate of the eternall indge, hall appeare gyltye of all theyz deathes, for asmuche as he kepte that to hys owne vie & Roze, whiche God had prepas red for y poze. Therfore who so coueteth to obtaine a re-I,iiij. ward oz

or the forgenenes of his fpnnes let him pape his tithes. a ceue of the other nine pars tes his charitie to the pooze: abeware, g whatfoeuer remaquethaboue a meane & a reasonable living be not hurs ded voto luxurious a volup tuous ples, but pit by doinge of good a charitable dedes. be lard bp in the celestial trea fure . foz whatfoeuer God Doth geue by moze thenneas Deth, he geueth it not specials ly buto bs, but willeth bs to distribute & to geue the same bnto other : for if we geue it not . we inuade & occupie o. ther mens goodes.

Ser 231 Coffozcery & witchecrafte

Ito you good brethren,

that I have oftentimes pray ed you, and with al fatherly follicitude admonished pou, p in no maner of wife ye hould observe a kepe these sacrile. gius customer of paganes. But yet asfarforth as I do heare, my admonition hathe profited come of you but bes ry flenderly a litle. But pet if I would not theme you thele thinges, at day of judgemet Ihuld geue but a slender & an heavy rekening, bothe for my felfe a you . But Jeccule a cleare my felfe before God. when g oftentimes I do ad= monit a warne you, that pe huld not seke bpothese divis ners & calkers, noz questen ib the of any cause, or of anye dis Ceale. Y e thal medle to no in- Dent.18 chauters, for wholoever both that

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that euil, loseth his chaistianis te, a becometh a pagane, and without he luccur appehim Celfe with almose dedes, and with hard a longe penaunce, he halbe loft for ever. In like maner, looke that ye take no hede to witchecraft, And whe pe be in your tozneye, regard not the lyngynge and chatte= rynge of byzdes, noz pzelume not bpon they, longes, to des nunce or thewe any denilitie inchauntment or lorcery. De hall not observe noz marke bpon what daye ye go forthe of your house, not when pe hall returne home agarne. for (as scripture doth sape) God made al the dayes. The first day is made, a the second and the thirde, likewise the fourth, the fift, the fixte, a the Sabe

Sabboth. And god made all Gene, I. thinges berre good. Take hede allo, that pe observe not those lacrilegius afolibenes linges. But as oft as ye must nedes goo anye where, bleffe pour felie in p name of Chailt Jelus, a laying pour crede, oz els the lordes prayer to good belefe takeyour tozney, being well affured, god hall helpe aprospere pou. And when & pe hall beginne (god willing) to contemne a despise al these forland lorceries and lacrile 2.196,22 gius factions, with such other wycked thynges, as Satan bathe deceased you withall. then hal be take it greuously perceauing & ye departe from hps familiarytye and felous Apppe, and thall worke you some dyspleasure. Hoz other he

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he that bere you to infirmitis es a licknes, or els caule you by some diseases, or through wandering aftraing abroad. to lofe part of your goodes & cattel. And god to proue you a to knowe, whether pe come faithfullye bnto him oz no, oz whether g pe to al your hear. tes do despise the craftines of the deuill, or let more by hys loue, oz by ploffe of your cattel, both fuffer al this to chau ce & happen. But if pe would with heart & perfecte farth. once or twyle despyle suche wickednes & missortunes as fatan doth trouble you with: al: god wold bouchelafe fo to repel a withozawe him from troubling a bering of you, & he walhiscraft and subteltie, Gould never deceave you, pf negli-

nealigent and lite persons of weake delires, a of flouthfull a cold tayth begin perchauce to do wel, they do not yet loa cotinue therin. for after that they have abstained fro fore faid inchauntmets, a witches craftes, by a by they repente the felues, gener they returs ned to god, athat they at any time for loke the crafty luttel nes of the deuil: & fo returne agaphe to their forceres and witchecraftes, as a dogge bn to his bomite. But despple 2,Pt, 24 you, buto whome god bathe geuen wisdom & fayth, al his Deceptfulnes, a returne faith fully agapne bnto the Lozde pour god, a what soeuer sata doth send you, beare it paciet lpa ftrogly, by e may faywith the bleffed mã Job: god gaue

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it, a toke it, as it pleased the lozd, foit is. And g in like mas ner pe may lape with a ferme a whole heart with the Apo Ale: Who Wall separate or denide by frothe charite & loue of god- haltribulation or anguithe, oz perfecution, oz huns ger,other nakednes,oz peril. oz (weard: Good chriften me can not be separated by no toz ment fro god . But luch as be nealiaet are now a then thos roughe ydle fables a wordes only separated & divided fro god. And if they only fuffer ne uer so litle damage or losse, incotinet thei are flaudzed, a pze fume to murmur against god, returning againe to their wic ked a detectable witchecraft. But perchance som of you wil fap, what that we do, collderig

fluch calkers through there

he 18: ne po 290 ue ens uns ril. mē toz sbe 400 reg fró tne ma DZE od. mic aft. wil erig gra

knowledge, do oftetimes tel & thew by ftruth- Of this thig pent 13 scriptur both monith a warne bs laying: Dea not withfanding & they do thewe you the truth, pet beleue the not . foz d Lord doth proue you, whes ther pe feare him oz no. But a gapne good fay: If there wer not inchaunters, noz no fouth layers many a man, g is byttë W ferpentes, oz troubled with some other soze disease, thulde otherwhyles dre and perpth. Trueth it is deare brethren. for god (as I have faid before) doeth suffer the deuill to do fuche thynges, to proue good christe men withal, & pfat any time or scalo they do by suche forcerpe and wytchecrafte as mende of their inframityes & dileales, or come to g knowledgeof

of any truth, they may theres by floner geue credence, a be leue the Deuill. But he p Doth defire to observe a kepe chais fes religio, muft nedes with his whole heart a minde des pile al thole thinges, fearing the laying of the Apostle chis ding bs:pe observe (saith be) p dayes, monethes, times, & peres. I feare me, lett Thave bestowed on you laboure in bapne. See now, the Apollie faith, b who lo hath bled wit = checraft, hal recease his dos ctrine in vaine. And therfore Ape a auopd almuch as pe ca or map, b circumentions a the deceitfulnes of & deuil. And a bouealthinges Iwoulde pe houlde knowe, that Satan canne nother hurt you, none of poures, pour ecattell, no.1 PEE

Gats,4

pet the least part of your sub staunce, but as farforth as be hath powzea licence of God. Por he durfte not destroye Jobs lubstauce, noz pet once Jeb. r. toucheit, but that God dyd licence a suffer hym. And we reade, that when the euel spi rits & deuilles were expulse math, 8, and cast out of men, that thei befought chaift that he wold suffer them to enter into the hearde of swyne. pf the coms pany of deuilles durft noten ter into the swyne without & leve and lufferaunce of God. who wyll be so bufatthfull to beleue that they can or maye hurte good Christians, with oute his dispensation and suf feraunce. God both luffer it for two duers causes, other to proue whether we be 数。 doop

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good, or els to amende bs, pf we be spuful. But he that wil paciently luffer gods dispens fation, and fay whan he bath lofte anye thinge (as Ihaue tolderou) God gaue it, and god bath taken it, as it bathe pleased him, so it is, blessed be the name of God. De for this his parience most pleasaunce and acceptable buto the load. fiall recepue (pfhe be a good man) the crowne of glozy, oz pf he be spnfull indulgence & pardon of his synnes. Take hede of this good brethren. that wha Satan had destrot ed al Tobs substaunce, he said not God gaue it, and the des upil beth taken it. for the bieffed man wold not afcribe ne geue no suche glozpe noz power to Sathan, that he coulde

30b.1,

coulde take any thinge from man, that God fuffered hpm not to take. Consideringe than that Satan coulde not hurte Jobs chyldzen, his camels not yet his affes, butyll it pleased god to suffer hym: why do we chailtians beleue that he may do any moze bn= tobs, than that the divine powze by his godly a lecrete iudgement doeth luffer hym to doer And therefoze let bs furly beleue, that we can lofe no moze than God doeth fuffer to be taken from bs. Let bs with all our e hartes ther fore go buto bis mercie, and forlakinge thefe facrilegius observations, let bs truit cos tinually bpon hys apdeand comfort, for he that beleveth in these forelayde euglies, K.II. that

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ries, philaters, or in anye of ther maner of wytchecrafte notwithstandinghe fast, pag go continually to the church. geue large almofe, æpunite his body with all affliction & papne, pet so longe as heles ueth not these sozceries, it hall nothinge availe him, foz fuche wicked and facrilegius observations, do overturne and destroye all these good & pertuous operations. Poz it can not anaple them, that with these eurlies, doe that good is. for it is true that & Apostle sapeth : a little leuen sowzeth the whole lompe of dowe. And this : ye can not 1,502,10, Depucke of the cuppe of God. and of the cup of the deuilles. pe can not be partakers of Gods

that is in divinations, forfa-

1.002.5.

Gods table, and of the table of Deuilles. And he faith. Po man can ferue two masters, math,6, Therfoze if chaiften men Doe loke thozoughe the grace of God to be saued, they muste make no bowes to no trees. not playe to no fountagnes. pfanyman therfore have in hisfeldes, in his houle, ozing buto his house, trees, alters, or any other vapue thynge, where the pooze, wzetched, & symple people are wonte to make they, bowes, and both not hewe them downe, and destrope them, he is and that be partaker of al fuch wirch. eraftes and forcery as is and halbe committed there. And what a thinge is this, that whan anye suche tree, buto p which they were wonte and B.iii. acs.

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accustomed to do sacrifice, do fall, that no man dare gether it to make them frer withal. 3 pray you to behold a mark the wietchednes, and the fo= lyfines of man, the whych do yng honoz to dede trees, dela vile gods comaundements. They dare not burne & braus thes of trees, a pet throughe inchauntmentes they cafte them felues hedlyng into hel fper. Ind therefozelet hym which betherto bath not don this euell, reiopee, be gladde, thanke god therfoze, & ariue to continu faithfully in good workes. But let him that he= therto bath delivered bym felfe bp to be entangled and taken with suche develythe & enozme falbiong, lette him (3 (ay) do penaunce, fly, with al feare

feare despile those forelande hytchcraftes, that gov may forgene hym, and for the glo. rp of his name, cause hom to come to the everlasting bieffe of heaven. And forasmuch as it is come to my knowledge. that as pet there are some, b whiche throughe simplicitie. and ignozaunce, ozels thos roughe glutteny (the which thinge is moofte to be bele= ued lifeare not, noz are not ashamed to eate of such facris legius meates as are pet after the ble a cultom of Paga nes offered by a bewitched: Idenunce and Areightly comaund you before god a his aungeis, g ye haunt noz com no moze to no fuch diabolical Dinners made in any temple, or at any fountayne, or tree. k, iii. And

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And likewise plany thing be Cent you from thens, feare it. and as though you lawe the Deupli, refule it, and fo refule it, that re luffer no maner of parte of fuch facrilegius bankets to be exhibited or brouafte into your houses, a that because of this sayeng of the Apostle: ye cannot (sayth he) daynke of the cup of God, and of the cuppe of deuplies: ve can not be partakers of gods table, and of the table of Des uplies. Ind because some are ware, or ener Jeate therof, Too blesse me. Let no man presume to doe soo, for howe both he that eateth of suche facrilegius and wicked meas tes bleffe his mouth, that put teth a swearde to his owne hearte - for as the bodge is Clayne

1,001,10,

flapne with the sweard, lois the foule flaine with fuch de. nelphe and wycked meates. But we trufte in the mercye and goodnes of God, that he myll bouchelase so to inspyze and inflame you to goodnes, that the wickednes of the de upl, nether mother thinges. not pet in thefe facrilegius observations and sozceries hal not come among you, but that pe hall fasten and fet all your hope in God, noz nener returne agayne to thefe wicked abhominations, our load Jelus Christ, whose empyre and honour is infinite, graus tynge the same. So bett.

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Of exchupage and auops dyng of educatic and drons are 231, kennes. Ser. xii.

all:



Lthogh dere brethren, I do beleve & those rough & mers cy of God, pe doo feare the

vice of drunkennes, enenas pe do feare the depe pytte of bell:and that pe poure felues wyll not drinke intemperatly noz ouermuch:noz compet no nother man to brink more than nedeth: pet it can not be but that there be some neglis gent persons, whiche wil not be sober. But pet I prap pou that do lyue loberly not to be miscontent, noz yet to blame bs, for nedes we mult blame and accuse all suche daunkar. des. for notwithstandpage mywelbeloued baethaen that dunkennes be a greauous Dice.

byce, and muche odious bes fore God, pet amonge manye it is throughout al the world fo cultomably and commenty bled, that they which wilnot know gods commaundeme? tes, thinke and beleue it to be no fynne. Infomuche that at all they bankettes, they doe laugh them to skozne, that ca not daynhe and quaft alout. And thoroughe an enuious love and amitie, thep are not abamed to adjure & inforce men to dainch moze then fufa fileth. Trulpe it were a lelle faut for hym that maketh a man Brunken to woundhim and to cutte bis flebe with a sworde, than to kpl and mur; Derhis soule with superfluis tie of drynke. And forasmuch as oure bodyes are made of

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efearth, and that the earth, by longe and to muche continuaunce of rapne, is made mopte, and so resolved into mpre and durte, that it can not be tylbe noz fowen: fo in lpkewple, whan our flelibe is to muche mopfted to Dzincke. it cannot receave Spirituall culture noz tyllage, noz bzing forth the necessarpe frutes of the foule. And therfore as all men do delire lufficient raine for they felldes, to exercise tyliage with al, and to reiopce in the aboundaunce of fruyte and come, so in the feild of the body, menoughte to daynke that behoueth only, left that by the superfluitie and abous daunce of dapneke, the earth of the body beyng reduced & broughte as into a place of myze

mpre, be more apte to brynge forth the wormes and ferpe. tes of vice, than the fruptes of good workes. All drunkar des are lykened buto fennes and platthes, for your charis tie Doth knowe, that al luche thinges as growe in maras groundes, do bypng forth no fruite, noz nothinge els but ferpentes, todes, and other dyners kyndes of wormes. more apt to feare man withall, than to brynge forth anye thyng that hould profit hym or his living. For al fuch herbegand trees as do grow in fennes and places, or about the bankes of suche places. feme to have no maner of be tilitie oz pzofpt in them, info. muche that every peare once men do burne them. Take good

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good hede, for the thrng whi che cometh of dzunkennes is prepared for the fyer. And e= uen such (as Thaue sapde) be al daunkardes, whose diners indure and continue all the day longe, and they luppers butil the moznyng. The whi the whe they seme to be most fober, can feafely frand, whose fenfegare flowe, ponderous, dull and in a maner buryed. finally in their blual and cu. Comable dzunkennes, they nother knowe them felues, noz pet no nother man, thep cannother walke noz fande noz heare, noz fay any thinge that both pertagne or fland with reald Roz thep are not afhamed to drink, a to fyl the felues tyl they bomit agayn, and to dipucke by measure. with=

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without measure. Thep pros uide for greate goddardes, & Arpue, as by a certapne law. how they would daynae, and be that can out dapnke, or oa uercomehis fellow, halbe foz his evel doping greatly exals ted a prayled. Of this thinge Dorh growe and enfue ftryfe and Debate, and Divers boart ble lepes, whereby the body is much troubled. Of this doth chaunce and follow adultery and fomtymes murder. And as oft as they do take excelle of daynke, they afinking and fylthye bodies ( as thoughe they were imptten with the palleye, haupnge not the ble of they? feete) are fague to be borne, and carped to bed, with other mennes hans des, they? lyghte warethe Drmme,

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dimme, they are pained with the Cormmong of the heade. and with the head ache, their countenauce is droulp, their members quake a tremble. they are assonnted and dulle. both in soule and bodpe. In these men is fulfplied that is D10, 31, writte. Where is wo-where is Arpfe and debate - where are inaresand deceitfulnes. Moher are woundes without cause-where be these blouddpepes - Arenot thele amoa those be cuppy, a that study to depuke all oute - But pet they that wyll be suche, go as boute to excuse them selves ful wzetchedly, saying: Jioue not my frende (lapth he) pf 3 as ofte as I do call hym to dynner, do not geue hymas muche as he lusteth to dank. Let

Let hymnat be thy freude. that wil make the gods enes my, for be is:an ennemie to: the and also buto bin self of thou make thy felfe and thy frend dauncken, he walve thy trend and Godshine enemy. Therefore take good heade tobether it bettel done or no. tolene God, and to applye, & iopne thy felf to a drunkard. But yet cause bun not to theare, noz compoil him not. but leavest tohis owne free wyll, to drinke asmuche as it wall please hym, and if he will puer dzinke him felfe, that be perymalone, rather than pe buld perphtogether. Dthe infelicitie ofmankinde, howe many are there found that in force these drunkardes, and luxurious persons to damke MORE

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moie thandead ethicand bet before them doores they doe discentile to gette the poote manany thonge at al, afking him only a cuppe of tolde wa ter. Boz they take no hede that Christ Bould have that for the nedpe and poore that they gene to the lugurious! math. 25 fayeng: That pe have doone to the least of mone, we have Bone it buto me But al fuch whan they movine other me with princke, bo fape to the poore man alking his almes! go henle go, god hall fende pou. Ind trulpe, as longe as men walke, God wyll sende them. Then what other thig isit, that he lapth, gette you hense, god hall send you, but go to him that hath Bod, for God wil gene him. And so he confesseth with his owne

mouth, that God is not with hym, by whole inspiration be hould geue somewhat to the poze and nedpe. I prape pou Derely beloued brethren, Duligently to take hede a marke, that after that the brute beaftes, bernge ledde and broughte to the water, haus once fatisfied and quenched they, thy, fte, ftande they ne. uer folonge in the water, pet theiwil drukno moze, no noz they can beink no more. Let now thefe daunkardes confis der, wether they be not to be indged worle than beaftes, The beat worldzink no moze tha nedeth but these bibbers take double strible moze tha ener hal dothem good. Ind the thrug which might have served the well rize or foure e min. L.ti. dayes

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dapes, for bery emip, or elles for bery dronkennes they in great spnne go about rather to lefe and confume it all bpo one dave, then liberally e and bertuoully to fpende H. And wolde to god that they lofte they dynk only, fo that thei loft not them felues withall. D what euflig in ebziete and Daunkennes-kong Pharao other boon enuy, or els thorow ebrietie, caused his mais fter baker to be truft bp, and hanged. The Jewes (of who it is written) fat down to eat and to dipnoke, and fode bo agayne to playe tafter they had drunken more the neded erd, 72, they caused idols to be made. and in the worthip of them, they daunled, and lyke mad men troubled them feldes in divers

diners fortes of gamboldes. and Perodeafter & he was welbeted to wone, for the ple faunt daunfpnge of a mayde, commaunded John Baptyst math, 14 to be liaque. What other biti oug thinges do rife a spring of drunkennes, the holy golf both witneffe by Salomon, sayinge: whene and women reprove wyle men, and caule them to leave, and to forlake God. And agapne: Beholde not wine whan it fparckleth and Byneth thozow glaffe, for it goeth downe berp gen telp, but at the last it wall bite the lyke a letpent, and linge plyke an adder. Thine epes hall behold other mens wie ues, and thy hert Wall thinke wyckedip. And the apostie s. Daule dothlikewyle monple L.iii. and

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and warne be of the enell of dunkennes, faying: Be not dannken with wone, wherin is erceffe. We bo thew you es uen euidentipe by fcripture, that love to be drüken, what Den.21 euelis coppeled therin. Who fo' deliteth in wone and fat morfelles, hall not be ryche. Ind agapne . Deither geue thou to muche wone to kyn. Pion.31 ges, for there is no fecretnes where dunkennes doeth repandent that they through Dzunkenes fozget indgemet, executyng the law bniustlye bponthe poze. Biso he sayth. Eccle. 19 That a dzunken wozkeman chall neuer be riche. Andas gayne:pf p dzinke wine me= furably, thou halte be fober. Item, wine at the beginning. was created in topfulnes, & not

not in dannkennes, uppne for berly receaved and taken, is ced. 31. the pleasure both of bodge & foule, but wone bamelurably bled and taken is the letting forth of drunkennes, the offention and hurte of wyle men, and the feblethpage of mans force & Grength. But whan we motion and make mentioofthese things, these

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bybbers & brunkardes par= aduenture are angery with all, and do murmur agapute vs. But althoughe there be whiche are moved, and angrye withall, pet good willynge, there be that hear and receauc this good counsell, & g hal through gods mercye, be delinered from this horri ble a wycked sinne of ebrie= tie. Pet luche ag bemoued with

with be Treaking againste theyr familiar frende drung kennes, hall beare this one thrng of bs. that who focuer he be that penitentlye doeth not bewaple his ebrietie, but continueth therein butylibe die without doubte be malbe loft forever. fort holy goof ferng this by the holpe Apos file tannot lye. Dether Daur 1,00,6, kardes halinherit the king. dome of god. And therefore it were better for them to be angry and moved with them felues, then with bs, and so be png, they Gall throughe the grace of God, soone deliuer them lelues from the fylthye and dyaty cannell of daunken nes. And therefore whiles thep have time, let them tho's rowe the helpe and appe of God

God arple with all hall, and belechpage God with theps hole heartes, say thus topth the Drophet: Dlucke me out pal 62 of this byst, that I flycke not fall in it. Ind thus: Ind that the tempel of the water doe not protone me, not the depenes fwalow me. for whofoe uer that drunkennes, the bery pytte of hell, doth onte res ceave and embrace, boeth fo chalenge them, that without penaunce and good amende. ment do enfue and folome, it wall never suffer them to res turne from the oblaurite and Darkenes thereof, buto the light of charitie a fobernes! But aboue all other thinges we must buderstand eknow that it is not one daye alone that maketh drunkards, but the

the daily renupnae and muitiplipage of cuppes, our most enemies, rather than our fret des, adiurpage a compelling bs buto the same, but after thep have once putit in bleid custome, the heate of Drunken nes doth to kidle, and innade them that it infoziythe the to be alwaies thriffye . But he that both Despre to be deliue= red from this vice, even as he aproched a came to p darcker nes and vice therof through the encrecement of Drinke: fo by the duninition of the same. be may by litle a lytle returne to the light, and vertue offar bernes. for pfhe would with drawe at once his excelle of drinking he eue with heuines whan be is most feruentlye as thrifte, would crye out a laye, that 21.

that he had rather be deade. thatofollake his cultomable dinking, and dronkennes, no thing colidering, that it were farre more tollerable, that the body hould die, than that the foule through ebriete, and erce de of crinke hould perphe for euer. And therefore toa. uoide the lufferaunce a paine of suche hete, and to be deline: red from such tozmetes, as he luffereth:let him ( as I haue faid) daily diminishe fomwhat of that excelle, a superfluitie, until he become to a resonable waves and cultome of drines bynge. for he that wyll (as ] haue faied) diminy the and des bate this thinge, halbe dely. uered of bys darkenes, noz hall nomoze fuffre fuchein. tollerable payne. Aew good brethren

brethren I declaring and the wyng you thefe thinges, doe quite a unburden my feif bes fore God. And who focuer be be, that is inclined to perces ofdzinke, a despiseth to here me, or that his table wyll adiure a compel men to dzinke. he chall at the dape of indgement geue a rekeninge both forhymfelfe and them. And because there be certaph prei stes (the which wuld prohibit and forbydde fuch thynges) that enforce and compel men to daynke moze than nedeth. let them from henseforth bes ayn to correct and to amend them felues, and so to chafte other, that they whan they mal appeare befoze god, fuf: fer not for they owne Druns kenneg, and other meng to: but

but that through their owne amendment, and the correction of other, they may merit to come to the eternal a euer lasting reward. And of this Toobelire you about al thin ges, yea a adiure you by the feareful day of indgemente, & pe, (as ofte as pe do bankette one another) anopd and five as poplen, that hapnous and frithy custome, by the which pe other willingly or against poure willes, are wonte to dainke by great meture with out melure. Hoz this buhap= py custome both pet continu and remapn of the custome a blage of Paganes. And who foeuer he be that confenteth that this custom of drinking a quafting other at his own table, or at anye other mans.

be

be vsed lette bym not doubte but that he both factifice to 8 Deuil. By the which bybbing and quafting, the foul of man both not onelye perrife, but alfo the body is greative and muche feblibed with al. But Thope that God of his tens der mercy hal bouchelafe fo to inspire you with grace, & this most hameful and lame. table bice thal so abhoree pour that roughall never suffer it to be bled more: but that all suche thinges as thoulde be spent in such drunken superfluite. Chalbe spente and go to the releife and refreshpuge of the poze, our Lord Christ Jesu grauntingthe same, the whiche doth lyue and reigne with the father and the holy goft foz euermoze. Amen.

CImplinted at London
in Powles churche pards
at the lygne of the holy?
good by Ihon Cawood, Plynter
to the
Quenes MaieGie.

Cum privilegio ad imprimens dum solum,

